

PATHFINDER[®]

COMPANION[™]



SARGAVA

THE LOST COLONY





SARGAVA, THE LOST COLONY

This Pathfinder Companion book works best with the *Pathfinder Roleplaying Game Core Rulebook* and the *Pathfinder Roleplaying Game Bestiary*. Although it is suitable for play in any fantasy world, it is optimized for the Pathfinder Chronicles campaign setting.

TABLE OF CONTENTS

Sargava, the Lost Colony	2
Settlements of Sargava	12
Adventuring in Sargava	18
New Traits	23
Combat: Sargavan Fighting Styles	24
Faith: Religion in Sargava	26
Magic: Sargavan Magic	28
Social: Local Hazards	30

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SARGAVA, THE LOST COLONY

We owe nearly everything we are to our Chelish forbearers, for they brought us this far. Everything that we one day hope to be—a land strong and independent—we owe to our Mwangi friends and servants. And everything else is owed to the Free Captains of the Shackle Islands, for though their price is high, they have bled to give us the freedom of choice.

To say that we face challenges, both social and financial, is an understatement. But remember this: We are Chelaxians. We are Mwangi. And we will persevere!

—Baron Utilinus, Grand Custodian of Sargava

Beset by devil-binding pilgrims and inescapable debts to pirate lords, as well as generations of resentment from the nation's subjugated indigenous peoples, the colony of Sargava remains a bastion of northern culture and civilization in the heart of the southern wilds. Once part of a vast and mighty empire long since fallen to dust, as evidenced by the crumbling ruins still lurking beneath the veneer of lush farmland and verdant jungle, Sargava's rich landscape is home to fierce Mwangi natives and even fiercer predators of the deep jungle, as well as a dwindling population of northern colonials who seek to uphold their ideals of culture and breeding at all cost, straining against the tides of resentment that may soon sweep them into the sea and return the land to its original owners.

NAVIGATING THIS GUIDE

This book is divided into three major chapters, each covering a different aspect of the colony of Sargava.

Chapter 1: Sargava, the Lost Colony presents an overview of the nation, its lands, and its people. In addition, Sargava plays host to numerous adventuring expeditions every year, and despite a few tenacious independents, most of these ventures are organized by one of four major groups: the Ivory Cross or the Pathfinder Society (both operating out of Eleder), the Gold Crown Shipping and Mining Company (out of Kalabuto), or the Rivermen's Guild (headquartered in Port Freedom). Information about all four of these expeditionary concerns, as well as their symbols, is presented in sidebars throughout this chapter.

Chapter 2: Sargavan Settlements provides a more detailed look at the two major cities of Sargava—the “capital” of Eleder and outlying Kalabuto—as well as Crown's End, Port Freedom, and some of the other settlements of Sargava.

Chapter 3: Adventuring in Sargava supplies information on the legendary attractions of Sargava—from the gem mines of the Bandu Hills and the mystical waters of Barkskin Lake to the mysterious Stasis Fields, reported to be full of ancient treasures (and ancient dangers). This chapter also outlines the imports and exports of Sargava—and how smugglers turn both to their advantage.

Along with these major chapters, several smaller entries provide information on regional traits, combat, faith, magic, and social aspects.

OVERVIEW

Although founded hundreds of years ago as a colony of the Chelish empire, Sargava established its independence only in the last century. Before that, in a period when Cheliox was nearly invincible (or at least claimed to be),

its colonies stretched across Golarion, bringing industry, commerce, and the worship of Aroden in exchange for treaties, native labor, and the import of trade goods. The Chelish empire grew strong by making its colonies strong, forging bonds of friendship and mutual cooperation with the natives of the lands they colonized.

But the death of Aroden in 4606 AR began a slow change within Chelish culture and society, and the simultaneous formation of the Eye of Abendego all but severed Sargava's ties to its motherland. While Cheliox suffered internecine warfare that would irrevocably alter the very character of its people, Baron Grallus, then governor of Sargava, declared his support for the wrong noble house. When House Thrune took the throne of Cheliox against his expectations, Grallus did the only thing he could: he found a stronger ally to protect him from the wrath of his own homeland.

The Free Captains of the Shackles had always been enemies of Cheliox and Sargava, raiding the merchant fleets that carried trade goods from motherland to colony and vice versa. But though they were criminals, the Shackles pirates were still businessmen, and they agreed to hire out their services, protecting the Sargavan colonials from their former countrymen. When the Chelish armada arrived, the pirates pounced, sending the entirety of the attacking fleet to the bottom of Desperation Bay. Though their price has been high, the Free Captains have upheld their part of the bargain ever since, allowing Sargava to operate as an independent entity with no fear of Chelish reprisal—though what happens when Sargava's treasury runs dry remains to be seen.

The pirates did not agree, however, to protect the colonials from the Mwangi natives, who for generations have served as the main workforce of the colonists—and whom, frankly, many of the ethnocentric colonists have always considered inferiors. Now that Sargava cannot call upon the might of the Chelish armies to put down the occasional insurrection, the Mwangi have come to realize their own strength, fostering the sentiment that the “genteel” colonials are essentially alien invaders devoted to subjugating the local inhabitants. Older generations remember how Chelish troops dispersed previous uprisings, but the younger generations bridle at the thought of their own children being born into economic slavery, and it's only a matter of time before the Mwangi rise in their final revolt against the outsiders—after which the colony of Sargava may be just another half-forgotten ruin, slowly reclaimed by waves and jungle.

Although the colonials are hardly indolent, they have come to rely so heavily on the cheap labor of their native “servants” that few could really survive on their own in the

GOLD CROWN SHIPPING AND MINING COMPANY

Although known primarily for hauling cargo back and forth between Port Freedom and Eleder, the Gold Crown Company originally made its profits from mining operations in the Bandu Hills. Eventually, competition from the Deeptreasure Mining Company drove Gold Crown almost entirely out of the mining business, though they still do good business selling supplies to other mining companies and the occasional lone prospector.

Currently, Gold Crown's primary focus is on shipping, mostly via Sargava's rivers. Everything from pineapples and other exotic fruits to gold and gems from the hills travels on their swift, well-armed barges, and to be a Gold Crown bargemaster is a universally respected achievement, marking one as a master of hidden tributaries and the tangle of the Korir Delta. Gold Crown is always willing to take on nearly any cargo, headed almost anywhere, and sometimes even at a moment's notice; their barges and wagon trains occasionally venture into the Mwangi Expanse, across the overland route to the Sodden Lands, or even north through the Expanse to Osirion or Katapesh.

Such expeditions are, of course, risky, and **Krieve** (male human rogue/expert), the Gold Crown's current proprietor, is always on the lookout for adventurous souls willing to pit themselves against hostile conditions and even more hostile natives for a fair wage. Even though fully outfitted and heavily guarded, many of these expeditions are forced to turn back due to heavy losses. As a result, Krieve has come to rely on a handful of tried and tested guards and guides—such as his old friends **Valmor** (female half-elf ranger) and **Skort** (male human ranger)—to head up the more dangerous excursions, leaving the “milk runs” for newer, less experienced hirelings. Still, the real money is in the dangerous missions, and Krieve never has a shortage of volunteers.

Of course, he is always willing to take advantage of opportunities and has interests in numerous undertakings. One long-term contract with a Chelish nobleman named Othor Vibius to explore the Stasis Fields in the Bandu Hills pays the Gold Crown Shipping and Mining Company enough to operate for a year, and from time to time, General Alban, Kalabuto's military governor, pays Gold Crown a good deal of money to have Valmor and Skort slip into Mzali and report back on what they find. Alban's reasoning is, apparently, that it costs less—in terms of cash and lives—to risk a couple of mercenaries than to allow Kalabuto to be caught unprepared by another attack from Mzali. Frankly, he is quite astounded that the two rangers have been able to survive so many trips into enemy territory, but he cannot question their results: their reports always prove to be 100% accurate.



harsh realities of southern Garund. The Mwangi who are still loyal to the colonials either work as domestic servants in the homes of the colonists, or else tend the vast pineapple plantations and other tropical crops for which Sargava is best known. Some of the outlying tribes provide ivory and the pelts of rare beasts, and all of these commodities are shipped northward, around the Eye of Abendego, under the protection of the pirate fleet. The proceeds from their sales generate just enough funds for Sargava's Grand Custodian to pay the Free Captains and offer the most loyal Mwangi a meager wage to serve as the colony's rather motley militia (with the colonials themselves acting as officers).

While the colonials recognize that there are precious few places left for them to live without suffering the wrath of the Chelaxians or the moral decay of the Shackles-born brigadiers, any who ask why they would choose to remain in such an untenable position have only to look out upon the beautiful landscape. The Bandu Hills provide some of the continent's most spectacular sunrises, and the massive herds of zebras and elephants have been known to draw even the most timid colonials out from behind the safety of their walls and stockades, just to marvel at the glory of life. Some of this loudly proclaimed national

pride is undoubtedly bluster—many colonials are terrified of leaving the relative safety of their homes—but the sheer number of them who make a living out on the grassy veldts or in the harsh conditions of the Laughing Jungle testifies to their adventurous nature.

Of course, a great many of these have merely allowed their ambition get the better of them. Tales of easy gem-mining in the Bandu Hills account for the creation of countless mining businesses, and an unfortunately high number of Mwangi tribesman are abducted each year by entrepreneurial slavers to work in the gem mines, often sold by enemy tribes or slavers from the Shackles (often the very same pirates who protect Sargava from attack by sea). Less malevolent commercial concerns visit Sargava on a regular basis as well—professional adventurers lured by the promise of fabulous treasures just waiting to be snatched up. Among these possibly mythical wonders are a vast underground prison complex where ancient prisoners of war float in suspended animation, still clad in their turquoise armor and bearing their antique weaponry, and the renowned Barkskin Lake, where mystic minerals in the feeder streams convert the lake's waters into *potions of barkskin* for a short time every year.

This is Sargava: a colony of a privileged and foreign upper class ruling over an underprivileged native population, all balanced on the political knife-edge of old treaties and even older loyalties. It is a land of great natural beauty and once-in-a-lifetime opportunities—but also a powder keg ready to ignite at a moment's notice.

SARGAVA TIMELINE

This timeline touches on some of the most important events in Sargavan history (including events elsewhere that significantly influenced the course of the nation's development).

- | | | | |
|---------|--|---------|---|
| 4138 | Chelish ships arrive in Desperation Bay as part of a colonial effort ordered by Prince Haliad I; construction begins on a temporary stockade near the modern site of Eleder; Baron Praetorius is appointed as colonial governor; the colonists' first encounter the Ijo, Ombo, and Mulaa tribes. | | |
| 4139 | Colonists begin trading with the native Mwangi and exploring inland; they first encounter the Bas'o and Bandu tribes. | | |
| 4140 | Explorers discover the Kalabuta tribe living among the overgrown ruins of a crumbling city, later dubbed "Kalabuto." | | |
| 4141 | City of Eleder is officially founded when work begins on a permanent enclosure. | | |
| 4142 | Prince Haliad I visits Eleder to check on colony's progress; misunderstanding the name the colonists have given to their land, the confused prince dubs the colony "Sargava," after his favorite horse. When he returns to Cheliox, he leaves several horses behind to encourage the colonists to breed the animals. | | |
| 4143 | Crown's End is settled. | | |
| 4148 | Colonial ranchers clash with Bas'o nomads, resulting in the 3-week "Plains War"; hostilities cease when ranchers agree not to hunt or otherwise prey upon the antelope native to Bas'o territory, turning instead to raising cows and horses. | | |
| 4150 | Colonists establish a permanent settlement at Kalabuto. | | |
| 4152 | The Kalabuta tribe revolts against colonial leadership; the uprising is quickly put down by Chelish troops. | 4217 | The Kalabuta tribe revolts again over colonial efforts to forcibly convert its members to the worship of Aroden. The rebellion is once again quelled, but the colonials agree to allow the tribes to worship as they please. |
| 4158 | Dwarven explorers arrive from Janderhoff and begin mining for precious metals in the Bandu Hills, followed shortly thereafter by gnome miners looking for gems. | 4259 | Explorers discover a small lake in the western Bandu Hills that appears to grant barkskin-like effects to those who drink its waters; subsequent excursions fail to locate "Barkskin Lake." |
| 4164 | Dwarven miners discover a vein of gold in Mount Nakyuk, establishing the Farsouth Mine. Fort Bandu is built to protect miners from the hostile Bandu tribes. | 4297 | Grand Praetor Olgran diMacini retires to Freehold ranch. |
| 4178 | Eleder and Crown's End colonials begin trading with Ijo tribespeople. | 4326 | Port Freedom forms as a loose consortium of river-ship guilds. |
| 4189–99 | Dwarves disappear from Bandu Hills; Chelish troops search Mount Nakyuk but find neither survivors nor | 4381 | The Deeptreasure Mining Company begins operating in the Bandu Hills, competing with the dwarven and gnome mining operations. |
| | | 4414 | Stark Point Trading Post is founded. |
| | | 4426 | Competition between Bandu Hills miners turns to open fighting, and the Deeptreasure Mining Company, as the smallest concern, barely survives. Their offices in Kalabuto are burned down and their officers presumed dead. |
| | | 4427 | The Deeptreasure Mining Company resurfaces deeper in the Bandu Hills and quickly overcomes its rivals to emerge as the foremost mining concern in Sargava and the Mwangi Expanse. |
| | | 4428–31 | After several brutal clashes with dwarven and gnome mining operations, the Deeptreasure Mining Corporation abandons its headquarters, continuing operations from a series of secret bases scattered throughout the Bandu Hills. |
| | | 4516 | Stasis-field penal colony is discovered deep under the Bandu Hills. |
| | | 4577 | Grallus is born to Baroness Elexa of House Davian. |
| | | 4606 | Aroden dies; a power struggle among Chelish houses begins; Baron Grallus of Sargava chooses to back House Davian. The Eye of Abendego forms in the southern Arcadian Ocean. |
| | | 4607 | Sargavan merchant ships are destroyed while attempting to pass through the Eye of Abendego. |
| | | 4609 | Sargavan merchants bargain with the Free Captains for escort around the western end of the Eye of Abendego. |
| | | 4637 | House Thrune emerges as the victor in decades-long infighting over the throne of Cheliox, instituting diabolism and the worship of Asmodeus as the official state religion. Hearing the news, Baron Grallus pays the Free Captains of the Shackles for protection against the inevitable Thrune backlash. |
| | | 4643 | The Chelish fleet finally arrives to deal with Sargava, but instead meets the pirate fleet and is destroyed in Desperation Bay. Free Captain Molryn Hangtree falsely reports to Baron Grallus that additional |

- Chelish ships are anchored in reserve off Azir;
Grallus agrees to pay the Free Captains a continuing
“stipend” to picket the bay.
- 4660 The Chelish navy once again attempts to reclaim
Sargava; the Free Captains drive the Chelish ships
into the Eye of Abendego. The Chelish fleet turns back
after losing 30 ships to hurricane conditions.
- 4662 Baron Grallus dies; Baron Utilinus replaces him as
Grand Custodian.
- 4667 Baron Utilinus travels to Port Peril to renegotiate
the protection contract with the Hurricane King; he
successfully argues the Hurricane King into accepting half
the normal payment due to numerous “transgressions”
by the Free Captains during the previous year.
- 4675 Baron Utilinus hires mercenaries to combat the
Mzali. Under the leadership of General Taurinus,
Grand Praetor of the Sargavan Guard, the Mzali are
driven back across the River of Lost Tears.
- 4678–84 Mzali forces attack Sargavan border patrols in guerilla
raids, culminating in the first sacking of Kalabuto in
recorded history.
- 4681 The first Sargava Chalice competition is held.
- 4687 Mzali agitators infiltrate Kalabuto, urging Kalabuta
natives to overthrow the colonials “corrupting” the city.
- 4690 Mwangi tribes band together under the leadership of
Mzali shaman-generals and sack Kalabuto a second
time, aided by Kalabuta rebels and Mzali agitators
inside the city.
- 4696 Sargavan colonials encounter a family of Mwangi
halfings from an unknown tribe and learn that the
abandoned villages in the Laughing Jungle belong to
the reclusive Song’o.
- 4702 Mzali warriors sack Kalabuto for the third time; colonial
refugees return a few months later and reestablish
their rule.
- 4710 The current year.

TRIBES OF THE FRONTIER

Although the average Chelish colonial cannot tell the difference between the various tribes of Mwangi that inhabit Sargava, the tribespeople themselves recognize clear distinctions in dress and speech patterns—not to mention physical characteristics every bit as definitive as those between an Ulfen and a Taldan. This inability—or more often, ethnocentric unwillingness—to distinguish between the different tribes is a constant irritant to many of Sargava’s indigenous people, who bristle at being lumped together as Mwangi, and even more so at use of the generic term “natives.”

This last term is especially loaded within Sargava, for as the colony continues to breed generation after generation,

the definition of a Sargavan “native” is beginning to change, with some ethnically Chelish children born in Sargava seeing themselves as every bit as native (and hence entitled) to the land as the darker-skinned Mwangi. These scattered attempts at redefinition receive mixed reactions from the local Mwangi—some appreciate the attempt to break down the division between the two groups, while others see this as just the latest attempt by foreigners to justify their appropriation of tribal lands. Still, for all the tensions that hold the two groups apart, these conflicts are not the sum of their interactions, and friendships and even marriages between the two ethnicities are relatively common.

Those who interact with the Mwangi tribes often quickly come to recognize that there are actually four major subgroups within the blanket ethnicity: the mysterious Mauxi, the seafaring Bonuwat, the demon-worshiping Bekyar, and the numerous (but isolated) Zenj. However, even these classifications are broad generalizations, for within each group are dozens, if not hundreds, of smaller tribes, most separated by language, mannerisms, and cultures, as well as by distance. Among the tribes most commonly encountered in Sargava are the Bandu, Bas’o, Ijo, Kalabuta, Mulaa, Ombo, Song’o, and Yemba.

Bandu (Bekyar): As is typical of the Bekyar tribes, the Bandu (after whom the hills are named) are slavers, regularly raiding nearby tribes and villages for captives. Most of these captives they sell to other tribes (particularly the Ombo, who sometimes sail up the River of Lost Tears to trade), but a significant percentage are retained for sacrifice to the Bandu’s patrons—demons which they refer to as “nature spirits”—in horrific midnight rituals. With the arrival of the Chelaxians, the Bandu have concluded that the lighter-skinned foreigners are emissaries of the northern gods, and as such are more valuable as sacrifices than their darker-skinned countrymen. Consequently, the Bandu have staged numerous raids on colonial Sargavan settlements over the years, often slaughtering dozens of the colonials and carrying off dozens more as sacrifices. The Sargavans, in turn, have mounted military actions against the Bandu cliff dwellings several times, each time thinking they’ve finally put an end to the Bandu threat. But, each time, the Bandu have eventually returned. Oddly enough, the Bandu threat is one of the few causes against which the Sargavan colonials and most Mwangi natives are almost universally united. The Bandu are easily identified by the gruesome green face-paint they wear during raids.

Bas’o: Tall and athletic, the Bas’o are more or less peaceful Zenj nomads who follow the antelope herds through the plains surrounding Kalabuto and Mzali, although they are deeply distrustful of strangers and are not to be trifled

SARGAVA, THE LOST COLONY

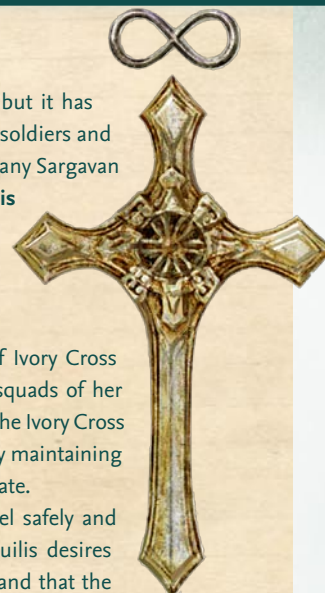
Ivory Cross

Sargava's most organized guild, the Ivory Cross, began operations in Eleder only 30 years ago, but it has quickly established itself as a force to be reckoned with. Consisting of nearly a hundred mercenary soldiers and officers, all sporting the badge of their order, the Ivory Cross has a very visible presence in Eleder. Many Sargavan colonials employ its members as house guards, and the Ivory Cross's company commander, **Quilis Fortuna** (female human ranger), is openly seeking a multi-year contract with Baron Utilinus to protect the city. Although the Grand Custodian has yet to agree to the bargain, service in the Ivory Cross is seen as a lucrative opportunity for many of Eleder's younger colonials, and new members pledge to "wear the cross" every month.

Of course, the Ivory Cross's operations are not strictly limited to Sargava's capital. Platoons of Ivory Cross warriors often accompany merchant caravans bound for Kalabuto, and Quilis regularly hires out squads of her soldiers to escort expeditions into the Bandu Hills. But she has made it clear on many occasions that the Ivory Cross is not itself a treasure-hunting organization; its primary goal is to protect and promote commerce by maintaining security and order in Sargava, acting as a sort of auxiliary militia—albeit at a somewhat higher pay rate.

At the present, the group is mainly concerned with ensuring that Sargava's trade goods travel safely and regularly from the interior to the dock markets in Eleder, but it is no secret to anyone that Quilis desires nothing less than an exclusive contract for the Ivory Cross to serve as Sargava's standing army—and that the Grand Custodian is seriously considering her offer. However, the Grand Custodian's main concern is that he will exchange one set of "protectors" (the Shackles pirates) for another, and given that so many young colonials are leaving the ranks of the Sargavan Guard to serve in the Ivory Cross, the day may soon come when he has no choice in the matter. But, with so many colonials so supportive of the mercenaries in their midst, Utilinus cannot politically afford to reject Quilis's offer outright.

The Grand Custodian's concerns may prove to be well founded, however. Rumors from the interior suggest that Ivory Cross uses violence and coercion to ensure the cooperation of farmers and ranchers. Unsubstantiated stories suggest that certain steadings, reportedly attacked and burned by restless Mwangi tribesmen, were in fact put to the torch by Ivory Cross operatives for refusing to grant favorable terms to Elederian merchants. Quilis Fortuna does not deny the possibility, but she is quick to point out that fully half of her mercenaries are recently recruited Sargavan colonials, who may have misunderstood or deliberately misinterpreted their orders. In addition, recent meetings between Quilis and the like-minded Aspis Consortium have led some to worry that the group might easily become a front for the well-paying merchants out of Bloodcove—if indeed it isn't already.



with. Theirs is a warrior culture, and the Bas'o frequently react with violence when they feel threatened, challenged, or insulted. Their youngest warriors are particularly aggressive, and the most common interactions the citizens of eastern Sargava have with the Bas'o are violent confrontations with young warriors looking for a chance to prove their bravery to the tribe. Even so, the more experienced warriors—recognized by the sheer number of ritual scars (each representing a kill of an antelope or enemy) that they bear with solemn pride—are generally reasonable people. Those who approach them with no weapons readied can expect at least a cautious welcome, provided the visitor has not injured one of them, slain an antelope they had marked for themselves, or otherwise taken from them something they considered theirs. The Bas'o pass through Sargavan lands about every 4 months, usually for 2 months at a time.

Ijo (Bonuwat): Perhaps the friendliest of the local tribes, the Ijo are a sub-tribe of the Bonuwat and share their skill on the open waters. They fish Desperation Bay to feed a string of villages all along the northern beach, and sell a fair amount of their daily catch in the fish markets of Eleder. Their tendency to dress in little more than loincloths is

a constant source of embarrassment to some of the more genteel colonials but is a matter of simple practicality to the Ijo, who, it is said, spend more time in the water than they do on land. Still, some of the Ijo fishermen who visit Eleder frequently have taken to fashioning their banana-leaf fish wrappings into long cloaks, and generally wear these when in the city. The Ijo get along reasonably well with the other sentient denizens of the Kaava Lands—mostly by avoiding them—but have had frequent clashes with a sahuagin enclave rumored to have lain claim to the wreckage of the Chelish fleet sunk in Desperation Bay in 4643 AR.

Kalabuta: The largest Mwangi tribal group in Sargava is the Kalabuta, for whom the crumbling city of Kalabuto is named; the first Chelish colonists encountered them living in and around the ruins and mistook their tribal name for the name of the city. The Kalabuta are also the tribal folk who have most thoroughly embraced the colonial way: they wear the same fashions, eat the same foods, and even speak Common with a variation of a Chelish accent. They also form the backbone of the colonial labor pool, tending the vast pineapple fields, acting as drovers on Sargavan ranches, and serving as rank-and-file troops in the colonial militia. The sheer

PATHFINDER SOCIETY

Venture-Captain **Finze Bellaugh** (male human wizard) oversees Society business all over Sargava from the Pathfinder Lodge in the dockside district of Eleder, and he crafts new *wayfinders* in his spare time. Bellaugh is an affable fellow and is quite popular with the colonials for his community spirit, the thrilling tales he tells, and the contributions he makes to Sargava's treasury to protect Sargava from the Chelaxians. He is even on cordial terms with Lady Madrona Daugustana, though exactly why seems to be a closely held secret between the two.

The Pathfinder Society regularly organizes and outfits expeditions into the Sargavan interior, and so Venture-Captain Bellaugh is often in need of guides, guards, and "support staff" (in other words, spellcasters) to ensure a return on the Society's investments. Consequently, seasoned Pathfinder agents are frequently in demand, and the Society is always hiring on non-Society help as well, including both bored colonials looking for a bit of excitement and impoverished Mwangi seeking a big payoff that will feed them and their families for generations to come.

The nature of these expeditions usually involves searching for remnants of the civilization that once ruled here, as well as for the old relics occasionally dredged up from the Lake of Vanished Armies. Since these goals take explorers into some extremely hostile territories, the Society rarely endorses such expeditions unless they include at least one experienced guide who is familiar with the territory—which is to say, a Pathfinder.

For those willing to undertake these missions, the pay is good; the Society negotiates with explorer clients for better rates, including partial payment up front, with the balance locked in Finze's safe to ensure that no accidents happen.

Most of the Society's activities in Sargava in the last 2 years have revolved around exploring the Stasis Fields beneath the Bandu Hills. Much of this exploration is bankrolled by Tritian Senyx, a scribe from Taldor who claims to have found references to the prison fields in an elven scroll predating Earthfall. Senyx has mounted a total of five expeditions to the Stasis Fields so far, each of which has run out of supplies before the scribe could ascertain a reliable method of removing objects from the fields. Complicating matters is the fact that a similar expedition is being undertaken by agents of the Ivory Cross, led by Senyx's ruthless rival, Othor Vibius, a Chelish nobleman who sends soldiers to attack Bandu villages whenever Senyx and the Pathfinders enter the area—and then lets Senyx's expeditions bear the brunt of the natives' fury. As Othor has done little to hide his extensive connections to the Aspis Consortium, his presence has added considerably to the Society's fears that the Consortium may be trying to expand into Sargava the way they have in the Mwangi Expanse. As if all of this weren't enough, rumors have begun to circulate that the Red Mantis may have interests of its own in the area, making Finze and many other Society members worry that something substantial is brewing in the area.



number of Kalabuta working with the colonials is also something of a deterrent to tribes more hostile to the outsiders; as much as they hate the colonials, the other tribes are acutely aware that with the Kalabuta on their side, the colonials can field a larger and more organized army than several other tribes put together. The Kalabuta most frequently identify culturally with the Zenj.

Mulaa: Like the Kalabuta, the Mulaa work with the colonials, particularly in and around the capital city of Eleder. Swathed in colorful shawls and veils, the Mulaa can be seen working on the farms and ranches of the colonials, as well as in wealthier colonials' homes. Although the other Mwangi sometimes see them as traitors, they have clung tightly to their cultural identity (unlike the Kalabuta), and many of the younger Mulaa are often at the center of anti-colonial protests and violence. For the most part, though, the Mulaa are friendly and helpful—even those who are not directly allied with the colonials, such as the Mulaa farmers and herders of northern Sargava, who have been known to shelter and protect non-Mwangi from the Bandu and Ombo slavers, often at the cost of their own lives.

Ombo (Bonuwat): Operating mainly out of Senghor, the Ombo are a Bonuwat tribe loosely allied with the Shackles pirates. Formerly merchants, the Ombo turned to piracy and slave raids when the Eye of Abendego cut them off from their ports of call. To avoid conflict with the Free Captains and continue doing business in the Port Peril slave markets, the Ombo limit their slaving to Mwangi, though they are not above capturing the occasional colonial who gets in the way—but they are always careful to throw such victims overboard, alive or dead, before they reach the Shackles. Like the Kalabuto, the Ombo have adopted the dress of their lighter-skinned peers—except that their peers are pirates. Ombo sailors often wear loose-fitting pantaloons and little else, though many decorate their hair and beards with jewelry taken as plunder. Rumor has it that they sometimes sell slaves to the sahuagin in Desperation Bay and may have actually helped the sahuagin establish their base amid the wrecked ships there. They frequently prey on the Ijo in daring high-seas raids.

Song'o: The colonials have only recently become aware of the halfling Song'o, who avoid contact with non-Mwangi

(presumably out of fear). The Sargavans first discovered their existence when adventurers stumbled upon what appeared to be completely abandoned villages deep in the jungle. After several such discoveries, the colonials met a family of Song'o near such a village, and quickly established via crude sign language that they belonged to a tribe that had fled its villages every time outsiders approached; this family had simply fallen behind. Although news has presumably spread among the Song'o that the lighter-skinned, tall strangers are no threat to them, the Song'o have shown little interest in further contact; the only encounters with them since have been by accident. The widespread theory among the colonials is that the Song'o have been raided by slavers in the past and refuse to extend the Sargavan colonials the benefit of the doubt.

Yemba (Bekyar): Generally regarded as a myth by the colonials and most of the western tribes, the Yemba are a small sub-tribe of the Bekyar who operate up and down the River of Lost Tears—and who, if accounts are accurate, are cannibals. Although no one has been able to locate their village—or, at least, has lived to tell the tale—rumor has it that the distant drumbeats sometimes heard at night along the river signal the cannibalistic feasts of the Yemba (whose name translates to “ghoul”). The Kalabuta claim that, like other Bekyar, the Yemba worship demons, who supposedly possess their fiercest warriors through dark rituals performed by witch doctors known only as “Yemba-Bo,” or “ghoul-talkers.” Whether these people exist or not is the matter of some conjecture, but guard patrols outside Kalabuto claim to have glimpsed mysterious figures picking through the city’s graveyards by the light of the full moon—and the bodies of recently slain warriors crawling forth from the earth and swimming across the river.

FOREIGN RELATIONS

Because of the overwhelming number of enemies all about them—and the ever-looming potential for their pirate allies to become enemies—the colonials strive to maintain generally positive relationships with other nations. Obviously, some Mwangi tribes refuse to be bargained with under any circumstances, and Cheliah itself will only be happy with Sargava when the colonials are firmly under their rule once more, but that doesn’t stop the Sargavan colonials from at least communicating with both groups from time to time.

Although cut off from most of the world by the Eye of Abendego, Sargavans still maintain relations with a few of the northern ports, where they sell their fruit and ivory and buy the commodities they need to survive. Consequently, Sargava has positive dealings with Korvosa, Magnimar, and Riddleport in Varisia; frequently trades in Azir and Botosani in Rahadoum; and sometimes sends

its merchant ships as far as Janderhoff, upriver from the Varisian Gulf.

In the Inner Sea, however, relations are a bit more strained. The Chelish navy keeps a close eye on the Arch of Aroden, though warships from Rahadoum sometimes escort the Sargavan fleets to Manaket. Provided the ships stick close to the southern shore, they can usually ply the Inner Sea as far as Katapesh and even down to Quantium, though the risks more often than not far outweigh the rewards. Sargavan barges sometimes even make the long trek up the Korir River to the Vangelina Pass, where they sell their goods to overland traders from Nex and Geb.

Baron Utilinus, Sargava’s Grand Custodian, also makes a point of fostering diplomatic relations with Codwin I of Andoran, offering certain trade concessions in exchange for a promise of support in case the Chelish fleet should once again sail on Sargava and the Free Captains of the Shackles should be, for whatever reason, “unavailable.”

The most delicate of Sargava’s external relations is its treaty with the Shackles pirates. Although the Grand Custodian pays the pirates’ Hurricane King a substantial sum every year for protection against external threats, the specifics of the agreement are a little vague—particularly when filtered down to the various captains and their crews. While the Free Captains are forbidden to attack or otherwise hinder ships flying the flag of Sargava, they are not particularly obligated to help a Sargavan ship in distress, either; it is up to the individual captain to decide if the risk to his own ship and crew are worth it and to set a price, if he so desires, for his “additional services.”

Straightening out these little misunderstandings about the “letter” of the contract between Sargava and the Shackles occupies a great deal of the Grand Custodian’s time, and the annual fee he pays from Sargava’s coffers is always accompanied by a great deal of arguing over “collateral costs.” It is only by virtue of the Grand Custodian’s shrewd interpretations of over a century of agreements and precedents that Sargava’s treasury is not completely empty, and bargaining ability plays greatly into whether or not an individual is deemed qualified for the role.

Much of the remuneration claimed by the Sargavans comes about when pirate ships dock at Eleder—usually while taking advantage of the city’s dock repair facilities, pubs, and brothels—and the captains allow their crews shore leave. The culture clash between refined and dignified colonials and rough-and-tumble pirates can be spectacular, to say the least. Every time, the city’s jails fill with foreign scalawags arrested for brawling, thievery, public indecency, and a host of less savory crimes. And every time, the pirates’ captains either agree to pay the fine out of their cut of Sargava’s protection money, or else contest the charges, in which case the captains levy a fine

RIVERMEN'S GUILD

Based in Port Freedom, the Rivermen's Guild is a coalition of barge sailors working along the Lower Korir River, hauling cargo back and forth from Fort Bandu and Kalabuto to Port Freedom and Eleder. Although anyone making her living on Sargava's rivers is welcome to join the guild (including fishermen and shipwrights), only those who actually own or operate barges are allowed to hold one of the five voting seats in the guild. This is obviously not an entirely fair system, and while the people of Port Freedom know better than to speak openly of it, other Sargavans speculate that the "rivermen" are actually just a collection of thugs, robbers, and murderers—Sargava's equivalent of a thieves' guild.

Rough and brutal, the members of the Rivermen's Guild do business ruthlessly and violently, beating or even killing the guild's competitors (chiefly members of the Gold Crown), stealing or sinking their cargoes, and hijacking or burning their barges. Many of their number are merely businessmen and workers (albeit mercenary ones), but reports hold that the upper echelons of the guild are the truly corrupt ones—though a sufficiently vicious and ambitious underling, with hard work and dedication, can rise through the ranks. This happens so often, in fact, that only two of the guild's five masters—**Borgo Irongate** (male dwarf fighter/rogue) and **Maximilia** (female human rogue)—have held their positions for more than 5 years; the others have been murdered or simply disappeared, and new members have taken their places.

The "open secret" aspect of the Rivermen's Guild means that while anyone can join, new inductees have to prove themselves before being invited to participate in the guild's more lucrative operations—and woe betide any who commit an unauthorized crime in hopes of being noticed or even refer to the organization as anything other than "the guild." The guild takes a dim view of careless talk, and those who jeopardize its operations tend to find their way to the bottom of Desperation Bay.

Although several Grand Custodians have attempted to disband the Rivermen's Guild and arrest its leaders, the task is not so simple. Despite the fact that everyone knows the guild is engaged in crimes along three of Sargava's four borders, finding anyone to testify to that fact is a difficult proposition, and the guild maintains enough legitimate business to make disentangling its affairs from those of lawful merchants (and politicians) extremely difficult. Several years ago, General Septimia Arodatus, Sargava's Grand Praetor, rather infamously sought to shortcut the legal process by rounding up the guild's leaders and executing them; after the families of the men she sent were abducted, she relented, and no one has dared confront the guild since.



against the city's officials for "unlawful arrest" (though in the event that the pirate leaders back in Shackles think the captain is leveling the charge capriciously, they simply kill him and have done with it). The locals dread the pirates' visits, knowing that their safety is only worth what the Grand Custodian can negotiate come year-end, and they do what they can to create a buffer zone of brothels and other unsavory delights between the docks and the better part of town. This buffer zone means most crews on shore leave never make it past the first purveyors of cheap spirits and fallen women, leaving the rest of the city alone.

Finally, no discussion of foreign relations would be complete without a mention of the Mwangi natives who live in and around the lands claimed by the colonials as Sargavan territory. The Bas'o, Ijo, Kalabuta, Mulaa, and even Ombo have gone through periods of resenting the foreign intruders, then learning to live with them, and many have now come back to resenting them again. With the departure of the Chelish army a hundred years ago, the colonials no longer have the firm grip on the locals they once enjoyed, and the Mwangi know it. Although the Sargavan Guard—comprised mainly of Kalabuta and Mulaa volunteers—is better armed and

equipped than the native tribes, the Bas'o and Ombo alone outnumber the colonials 10 to one, and that doesn't take into consideration the thousands of Kalabuta and Mulaa who yearn to be free of foreign oppression. Of the native tribes, only the gentle Ijo have no quarrel with the colonials.

Consequently, the Sargavan colonists do their best to placate the natives—avoiding confrontations with the Bas'o, ignoring the crimes of the Ombo, and desperately trying to "integrate" the Kalabuta and Mulaa. Unfortunately, their Chelish pride often shows through, and, in private, most colonials admit to thinking of even the most "domesticated" Kalabuta as savages, just a few meals away from barbarism and cannibalism.

CLASSES IN SARGAVA

As might be expected, the various classes can appear quite differently in Sargava from how they do in Taldor, Varisia, or Katapesh. The following examples, of course, do not include those adventurers raised in other lands, hundreds of whom flock to Sargava each year to test their mettle against the yawning green maw of the jungle.

Barbarian: Virtually all barbarians in Sargava are Mwangi. Most are from one of the less civilized tribes,

SARGAVA, THE LOST COLONY

such as the Bas'o, though the barbarians that most capture the public's horrified imagination are the bloodthirsty warriors of the Bandu and Yemba clans.

Bard: Bards are equally common among the colonials and the Mwangi. Colonial bards usually follow the "Chelish tradition" (generally using string or wind instruments), while Mwangi bards are usually singers or drummers, or perhaps storytellers capable of reciting innumerable oral epics and parables for hours on end.

Cleric: For every tribe in Sargava, there is a slightly different religion, and each has its own variety of cleric or shaman, although druids are just as common among the tribesmen. Northern or "traditional" clerics are most likely to be found among the colonials.

Druid: Like barbarians, druids are all but unheard of among the colonials, though they are relatively common among the Mwangi tribes, where they are often lumped in with shamans and witch doctors. They are considerably less prevalent among the Kalabuta and the Mulaa, where the traditional Mwangi religions have been increasingly supplanted by northern deities.

Fighter: Fighters come in all shapes, sizes, and races in Sargava, the most common being the trained colonial soldiers of Eleder and Kalabuto and the magnificent tribal hunters and warriors of groups like the Bas'o.

Monk: Sargava has no traditional monasteries, though there is a ruined temple in Kalabuto where a Varisian monk named Altori teaches his disciplines to a small group of students. Instead, many of the Mwangi tribes have their own unique forms of weaponless combat and ritualistic wrestling styles.

Paladin: The majority of paladins are colonials, many serving as missionaries in the wild land. The local Mwangi have a more nebulous concept of divine warriors, and though the Mulaa or Bas'o produce such champions of good as the need arises, they see less of a distinction between paladins and ordinary fighters who happen to be devout and conscientious in their honoring of the gods.

Ranger: Most Sargavan rangers are Mwangi—either Bas'o warriors or Ijo fishermen—and they far outnumber the colonial hunters who have adopted some of their ways in order to survive and thrive in the Sargavan wilderness.

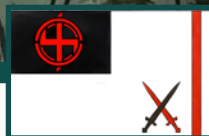
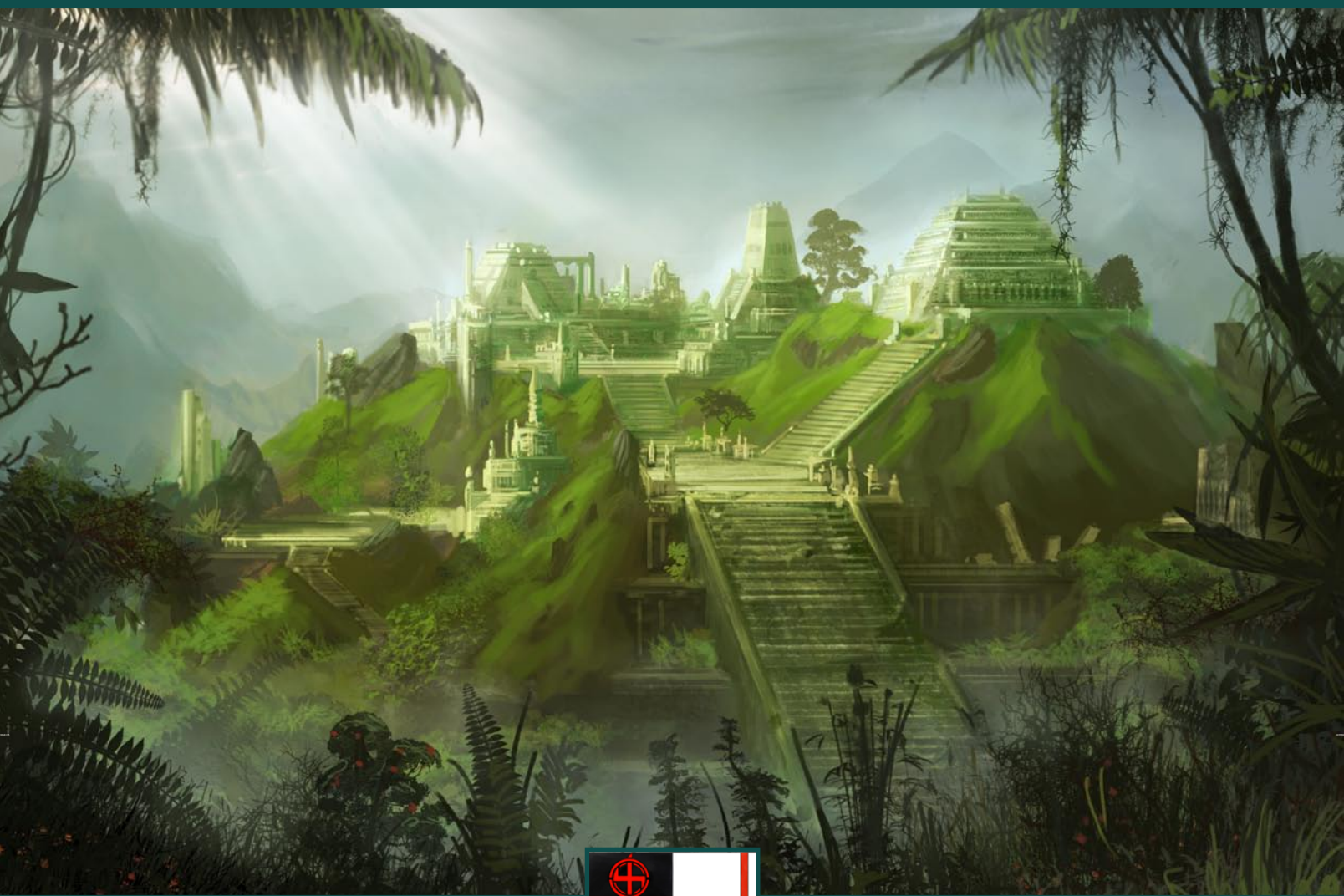
Rogue: Most Mwangi cannot conceive of being full-time sneaks or thieves—though there are a fair number who could be classified as rogues—and the indigenous tribes have nowhere near the number of career miscreants that the colonials do, with most hailing from Port Freedom or Crown's End. Rogues as dexterous and stealthy fighters, however, are fairly common among the Bas'o and the Song'o. Of course, Sargava also has its share of Shackles

pirates on shore leave (sometimes permanent), and many of those fall into this category as well.

Sorcerer: Sorcerers are evenly mixed between the colonials and the Mwangi, though the Mwangi generally have more colorful names for them depending on local customs. Mwangi sorcery is often inherited, and it's generally true that Mwangi sorcerers each have at least one sorcerer parent, from whom they learn the basics of wielding their power.

Wizard: Practically every wizard in Sargava is a colonial; few Mwangi tribes have written languages, let alone an interest in mastering the arcane tongues. The handful of Mwangi who have learned to read magical writings have done so since the arrival of the Chelish colonials, and what spellbooks they have are treasured heirlooms.





SETTLEMENTS OF SARGAVA

Although Sargava has established numerous forts, outposts, and ranches in more than half a millennium of history, the colonials have founded only a single city—the shining port of Eleder, where their ships first landed. Their other major city, Kalabuto, was not so much founded as found, situated on the new nation's often contested eastern border, already as old as the great trees around it, and populated by a vast tribe of natives. Though Kalabuto is far more populous, Eleder remains Sargava's official capital—perhaps because the colonists don't fully trust a city they didn't build themselves.

SARGAVA, THE LOST COLONY

ELEDER

ELEDER

LN small city

Corruption +1; **Crime** +0; **Economy** +3; **Law** +3; **Lore** +2, **Society** +1

Qualities insular, prosperous, racially intolerant (Mwangi), strategic location

Danger +5

DEMOGRAPHICS

Government autocracy

Population 8,900 (8,000 humans [3,000 colonials, 5,000 Mwangi], 500 halflings, 200 dwarves, 100 elves, 100 others)

Notable NPCs

Baron Utilinus, Grand Custodian of Sargava (male human cleric of Aroden)

General Septimia Arodatus, Grand Praetor of Sargava, commander of the Sargavan Guard (female half-elf fighter)

Commander Ezio Egorius, Praetor of Eleder (male human paladin of Aroden)

Lady Madrona Daugustana, matriarch of Eleder (female human aristocrat)

Briga, owner of Sargava Club (female half-orc barbarian)

MARKETPLACE

Base Value 5,600 gp; **Purchase Limit** 37,500 gp; **Spellcasting** 6th **Minor Items** 4d4; **Medium Items** 3d4; **Major Items** 1d6

APPEARANCE

Eleder is dominated by extensive stone docks, where ships from most nations on the Arcadian Ocean lie moored. The city is an unusual blend of architecture, as the gothic stonework of the colonists' native Cheliox has adapted to the native building styles. By necessity forgoing their traditional, stoic constructions in favor of less stuffy, open designs that better combat the heat, the buildings of central Eleder are wide and low and usually include a spacious inner courtyard. Although Eleder itself is surrounded by a sturdy stone wall, the individual homes of many colonials also feature low stone walls and iron gates—a decorative concession to their roots that does nothing to make their homes less comfortable. These buildings are joined by more practical wood and canvas structures, and outside the city walls, countless mud-daub huts—the homes of the native workers—stretch far out into the pineapple fields.

HISTORY

The original founders of Sargava selected a small, natural harbor as the site of their future colony, gradually expanding from a stockaded encampment to the sprawling, walled city which is today called Eleder, after the daring daughter of one of the original colonists, whose gentle diplomacy and efforts to learn Polyglot enabled the colonists to live in

greater peace and cooperation with the locals. In addition to the shelter of the cove, the site itself was chosen for the series of cascading freshwater springs welling up from rocks near the shore, providing the settlers with all the fresh water they needed, and even a steady flow to help with sanitation (though the city has long since dammed the cataracts to create a larger reservoir).

Once established, the colony upgraded its harbor into a fully equipped shipyard. Though the city today is named for Eleder's efforts (replacing older monikers such as "New Cheliox" and simply "Sargava"), the first several decades were fraught with violent misunderstandings between Chelaxians and natives. Large numbers of Chelish troops were brought in to help bring the native tribes under control, and they gradually convinced the tribes to assist the colonists in bringing "order" and industry to their "savage" land. While the natives made Eleder self-sustaining, the colonists focused on expanding their city and establishing a naval repair yard for the Chelish fleet.

When Sargava broke from Cheliox with the help of the Shackles, the citizens of Eleder opened up their repair yards as docks—and offered their ship-repair expertise—to ships of any nation, provided they paid a hefty fee for the privilege. Eleder is now considered one of the finest shipyards in Garund, and certainly the finest on the western coast. With the appointment of Utilinus to the position of Grand Custodian, Eleder has even made a few strides toward attracting other foreign businesses—mainly merchants from Nidal, Varisia, and Rahadoum. But though he has gained popularity with the colonials, the baron is not well liked by the Hurricane King, who heavily taxes the merchant fleets his pirates guide past the Eye of Abendego.

SOCIETY

Eleder is a city of contradictions. The colonials live in relative luxury, while the native workers dwell in poverty outside the city walls. Most of the city proper is built from wood and clay bricks, as with most Garundi structures, but in the Chelish style. Though born in Sargava, most colonials consider themselves Chelaxians and cling to Chelish religion, culture, and even clothing styles, all of them decades out of date. While countless scruffy sailors and explorers parade through Eleder every year en route to adventures in the interior—or simply on their way to enjoy the brothels and other lowbrow entertainments Eleder maintains near the docks to keep pirates out of the city proper—the colonials maintain high personal standards of decorum and propriety.

Although Baron Utilinus is Sargava's Grand Custodian, the elderly Lady Madrona Daugustana is the city's unofficial leader. As the oldest living colonial in all of Sargava, Lady Madrona bears the responsibility of upholding the

ideals and customs of her forebearers, and any major undertaking—from high-class marriages to significant business deals—must meet her approval.

While the majority of colonials consider the local Mwangi to be a “lesser people” than themselves, they rely on them not only as a labor pool but as a standing militia of poorly paid volunteers. Eleder’s Praetor, Commander Ezio Egorius, regularly drills the Sargavan Guard, which consists of both Mwangi regulars and colonial officers. While the two groups work together, train as a team, and work equally hard in the fulfillment of their duties, all enlisted colonials start out the service as “sub-Praetors,” meaning even the newest colonial recruit automatically outranks experienced Mwangi veterans. Military service is highly prized among the colonials (especially since their positions as commanders afford them both glory and relative personal safety), and many Mwangi are equally eager for the steady (if low compared to colonial officers) wage of an enlisted soldier, meaning the city never suffers for a lack of defenders.

RESOURCES

As Sargava’s largest port city, far more accessible than the sandbar-ridden outpost of Port Freedom, Eleder sees almost all the goods that arrive in or leave Sargava—pineapples from the Kalabuto fields, elephant ivory from the M’neri Plains, gold and gems from the Bandu Hills, and lumber from the Laughing Jungle all move through Eleder on their way north. Sargava’s ranches and farms provide enough meat and vegetables for its people, but not enough to ship to other lands. Meanwhile, steel, flour, cotton, silk, parchment, and masterwork tools arrive in regular shipments from afar. And because of its status as a major shipyard, Eleder is also constantly in need of the finest woodworking tools money can buy.

ADVENTURERS

Though Sargava relies on the influx of foreign money to pay its debts to the Shackles pirates, the Eleder colonials would much rather the seemingly constant stream of adventurers and explorers sail up the Korir River to their destinations in-country, bypassing Eleder completely. In the words of Lady Madrona Daugustana, “Adventurers merely pass through Eleder; we must live here when they are long gone.”

The major problem most colonials have with adventurers is that the colonials are barely keeping the Mwangi populace under control as it is, and in their view, the last thing they need is thrill-seekers or would-be “liberators” stirring up the natives, either by picking fights with tribal warriors or speaking ill of the colonials to the workers.

Adding to the problem, adventurers rarely bother to learn the local customs, let alone observe the agreements

between the tribes and the colonials. When the average Mwangi cannot tell the difference between a Chelish colonial and a Taldan explorer, a single incident can sour an entire tribe against all foreigners.

Finally, the people of Eleder are obsessed with dignity and decorum—going even beyond many northern countries in their attempts to prove that they’ve remained “civilized”—and consider the carousing of bored adventurers the height of impropriety. It is bad enough for dwarves to stagger through the streets singing after dark, but having one’s daughter indecently solicited by an Ulfen barbarian quickly alienates even the most open-minded Sargavan colonist.

SITES OF INTEREST

While Eleder’s lush estates and extensive dockworks are remarkable, they do not share the same attraction for locals and visitors as its major centers of business.

Baron’s Palace: The grand mansion ceded to the Grand Custodian of Sargava sits at the center of Eleder, overlooking the harbor on one side and the marketplace on another—and, notably, uses high hedges and lattices to obscure the view of the workers’ huts outside the city walls. The grounds stretch over 2 acres, upon which can be found the Baronial Gardens, the horse stables, the Custodial Granaries, and the Custodial Armory.

Here, Baron Utilinus administers the day-to-day affairs of both Eleder and Sargava, attended by a small army of clerks and servants. Here also, in a heavily guarded vault, is what remains of Sargava’s treasury.

Temple Street: Temple Street was established largely by visiting missionaries from other parts of the world who felt that their followers needed spiritual guidance in this “savage” land. Though the temple of Aroden (now partially devoted to Iomedae as well) is the biggest and oldest of these structures by government decree, the churches of several other gods have grown extremely popular since Aroden’s death.

The Sargava Club: The Sargava Club is Eleder’s “adventurers’ club”—not to be confused with the actual Adventurers’ Club, which was purchased by Lady Madrona Daugustana and her friends some 40 years ago and converted to a kind of country club in an effort to drive out the “rougher element.” While the Sargava Club is part tavern and part inn, it is mainly an outfitting shop for adventurers and explorers, buying and selling equipment and magic items and hiring out native guides. The Sargava Club is one of the few places in the colony where Mwangi can expect to be treated as equals; the proprietor, a half-orc woman named Briga, is used to discrimination herself and has no patience for it. She is also the only half-orc living in Eleder, and Lady Madrona makes it no secret that she would like to see Briga out of business—and out of the city.

SARGAVA, THE LOST COLONY

KALABUTO

Mistakenly named after the natives whom Chelish colonists encountered when they discovered the crumbling city in 4140 AR, Kalabuto was built by an unknown tribe long ago, and was already in ruins when the Kalabuta migrated into the area uncounted generations ago. It is now the largest city in Sargava, populated mainly by the partially assimilated Kalabuta and a tiny minority of colonists which rules the city. As the closest colonial settlement to the city of Mzali, Kalabuto suffers the brunt of Mwangi attacks; it has been sacked by that city's warriors three times in the last 30 years.

KALABUTO

N large city

Corruption +4; **Crime** -5; **Economy** +3; **Law** +7; **Lore** +5, **Society** +1

Qualities insular, prosperous, rumormongering citizens, racially intolerant (Mwangi), superstitious

Danger +10

DEMOGRAPHICS

Government overlord

Population 11,340 (11,200 humans [700 colonials, 10,500 Mwangi], 140 other)

Notable NPCs

General Alban, governor of Kalabuto (male human fighter)

Commander Ursel, Praetor of Kalabuto, commander of Kalabuto militia (male human ranger)

Tabansi, Kalabuta foreman (male human rogue)

MARKETPLACE

Base Value 10,400 gp; **Purchase Limit** 75,000 gp; **Spellcasting** 5th
Minor Items 4d4; **Medium Items** 3d4; **Major Items** 2d4

APPEARANCE

From a distance, Kalabuto seems to be nothing more than a low hill surrounded by fields of pineapples, with a few scattered buildings under a pall of smoke. This is because the city ruins are almost entirely covered with centuries of jungle growth. Closer up, visitors quickly notice the thousands of native Mwangi coming and going from the city in the hustle and bustle of commerce and daily life. For many, it's not until they approach quite close to the city gates that they realize the hill is actually a collection of crumbling stone buildings covered in tangled vines and other greenery. Almost all of these buildings are occupied by the natives, with only a handful—generally those on the highest perches and with the most commanding views of the countryside—occupied by lighter-skinned colonials.

HISTORY

Even as construction began on Eleder, the next wave of colonists pushed further inland, and, supported by Chelish troops, established numerous small settlements across

the M'neri Plains before stumbling across a sizeable native population living amid the ruins of an existing city at the edge of a river. With a ready-made (if somewhat dilapidated) settlement at hand, the colonials selected the newly christened Kalabuto as their new home, and with the help of a division of armored infantry, moved right in. The native Kalabuta objected strenuously and violently, but after countless losing battles with the colonial forces, the tribe eventually decided that they were better off embracing their conquerors.

As a result of its rocky beginnings, Kalabuto's history is fraught with racial tension. The colonials have oppressed the local Mwangi time and again, and time and again the Mwangi have revolted and been beaten down. Although they have gradually come not only to accept their foreign overlords, but to emulate them, the natives still harbor great resentment, and when the forces of Mzali attack, many of the Kalabuta take up arms and join the attackers—though a surprising number still fight and die beside the colonials.

With the loss of military support from Chelias, however, the task of defending Kalabuto from such attacks—and continuing to subjugate and assimilate the native population—has become a challenge for the colonials. Angry confrontations between colonial landowners and their native workers have become more common, and it is only a matter of time before the Kalabuto militia will be too small and weak to quell the next uprising or attack.

SOCIETY

Despite the cultural integration of the local Mwangi population and the relative speed with which they've adapted to colonial standards and ideals, the Chelish sense of racial superiority runs deep in Kalabuto, and the handful of colonists who govern the natives cannot quite bring themselves to actually treat the native citizens as equals. Consequently, even the best-regarded Mwangi still feel some degree of oppression, creating a source of constant friction.

Meanwhile, Kalabuto is a militarized town. Dealing with frequent attacks by the more violent Mwangi to the east—particularly the armies of the city of Mzali, rumored to be ruled by an ancient, mummified tyrant—the citizens of Kalabuto, native and colonial alike, have had to band together to defend their city multiple times. Every able-bodied man, woman, and teenager takes part in weapons training and emergency drills on a regular basis, in addition to the efforts of the actual militia. Unlike in Eleder, only a handful of the armed forces are Chelish colonials; even the officers are often integrated Kalabuta—including Commander Ursel, a Kalabuta who has risen through the ranks to the position of Praetor of Kalabuto.

The city is still governed by a Chelish colonial, however: General Alban is Baron Utilinus's appointee to the post. Alban previously served as the Praetor of Eleder, but some

sort of scandal caused the Grand Custodian to reassign him as far away as possible—and Alban makes no effort to conceal his displeasure. He is openly scornful of the natives, which only serves to inflame them even further.

Outside the city, the most influential person is a Kalabuta foreman named Tabansi, who publicly decries acts of violence against the colonials but is also widely believed to be at the heart of the anti-colonial movement.

RESOURCES

Kalabuto is most famous for pineapples and dates, grown in fields outside the city, and cattle raised on ranches all over the surrounding countryside. The Kalabuta natives also do a great deal of fishing in the River of Lost Tears, but natural hazards (such as hippopotamuses and crocodiles) make it difficult to provide more than a subsistence supply. Though their main exports to Eleder and the rest of the world are agricultural, the Kalabuta often trade with the Bas'o, offering steel arrow- and spearheads, as well as fine cloth, in exchange for antelope meat and elephant ivory.

ADVENTURERS

In contrast to the lackluster welcome they receive in Eleder, explorers and adventurers find that Kalabuto awaits them with open arms. Those who do not find work as soldiers in the Kalabuto militia usually find plenty of opportunities with expeditions setting out to explore the Bandu Hills, Mzali, and the Screaming Jungle. The colonials look forward to the arrival of new adventurers, as many Mwangi flatly refuse to undertake the more dangerous or sacrilegious missions dreamed up by the many wealthy armchair explorers who make their homes in the city.

The Kalabuta and other natives also generally welcome visitors from outside Sargava. They readily hire out their services as guides, porters, and sometimes even mercenaries; adventurers usually treat them better than the colonials, and the tribesfolk themselves are not immune to the call of high adventure. This is not to say that the natives do not try to take advantage of the newcomers' inexperience, however; every beggar on the street has an ancient map for sale.

SITES OF INTEREST

With broad plazas full of market stalls in the midst of crumbling buildings, Kalabuto is a fascinating place to visit, but two locations draw particular interest.

Fort Kalabuto: When the colonists arrived, they quickly established their base camp in a decrepit temple. Although the structure was sturdy, the colonials have reinforced it and introduced additional fortifications over the last few centuries, making it perhaps the most defensible building in all of Sargava. Over time, this place became known as Fort Kalabuto, and it is still a military stronghold, as well

as General Alban's home and headquarters. All official business is conducted out of the governor's offices.

The Ruins: Although Kalabuto is almost completely settled, there are areas which were deemed uninhabitable and left to the jungle. These derelict buildings are often only the tip of much larger underground complexes, inhabited by spiders, snakes, and far more dangerous things. Kalabuta living near the ruins speak of talking monkeys and skeletal lizard-men that emerge at night to stalk the streets. One unconfirmed story is that Kalabuto is built over a vast and bottomless pit—with something colossal sleeping somewhere in its inky depths.

OTHER SETTLEMENTS

Eleder and Kalabuto may be Sargava's only cities, but the original Chelish explorers colonized several other areas as well. While many of these are ruins now, a few settlements remain. Of course, the native Mwangi of the area have numerous villages, but few in Sargava's government bother to track or spend time in them.

Crown's End: After the original landing at the harbor in what is now Eleder, a group of Chelish colonials split off and settled on a high bluff overlooking the northern part of Desperation Bay. Although they established friendly relations with the nearby Ijo, they suffered regular attacks from jungle predators and the less amiable natives from the Kaava Lands. In time, Crown's End became the port of choice for smugglers, slavers, and pirate ships, and more respectable merchant ships simply stopped visiting—or professed as much to the customs officials in Eleder.

Today, Crown's End is a rough-and-tumble town of just over 800 inhabitants, most of whom are criminals or retired pirates. The town is ruled by former slaver **Ilina Ysande** (female human rogue), known as "Icehand," who maintains some semblance of order and pays Crown's End's taxes to Eleder on time and without complaint. Icehand's policy toward the rest of Sargava is for Crown's End citizens to take advantage of any opportunity that arises, but to otherwise appear to be contributing members of colonial society—and she deals harshly with citizens who draw too much attention to the port's robust smuggling trade.

Fort Bandu: Created to protect dwarf and gnome miners in the Bandu Hills from hostile Mwangi, Fort Bandu has suffered in the last hundred years—much to the consternation of its commander, **Praetor Sylien** (male half-elf ranger). Though the aging Sylien rarely ventures outside anymore, he is a skilled commander of his 150-soldier legion, and it is largely thanks to him that miners and explorers are able to operate in the area at all. Fort Bandu nevertheless still has tremendous difficulties with local tribes, particularly the Bandu, who take every opportunity to attack the work crews Sylien has sent to build a bridge over the River of Tears.

SARGAVA, THE LOST COLONY



Freehold: Freehold started as a cattle ranch in central Sargava, a vacation estate for one of the colony's earliest Grand Praetors, Olgran Macini. The Macinis have expanded and developed their family holdings to the extent that the original ranch is now the center of a small town consisting of Olgran's descendants and the native Mwangi who help them run the spacious ranch in exchange for homes—and a share of the ranch's profits.

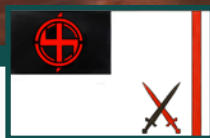
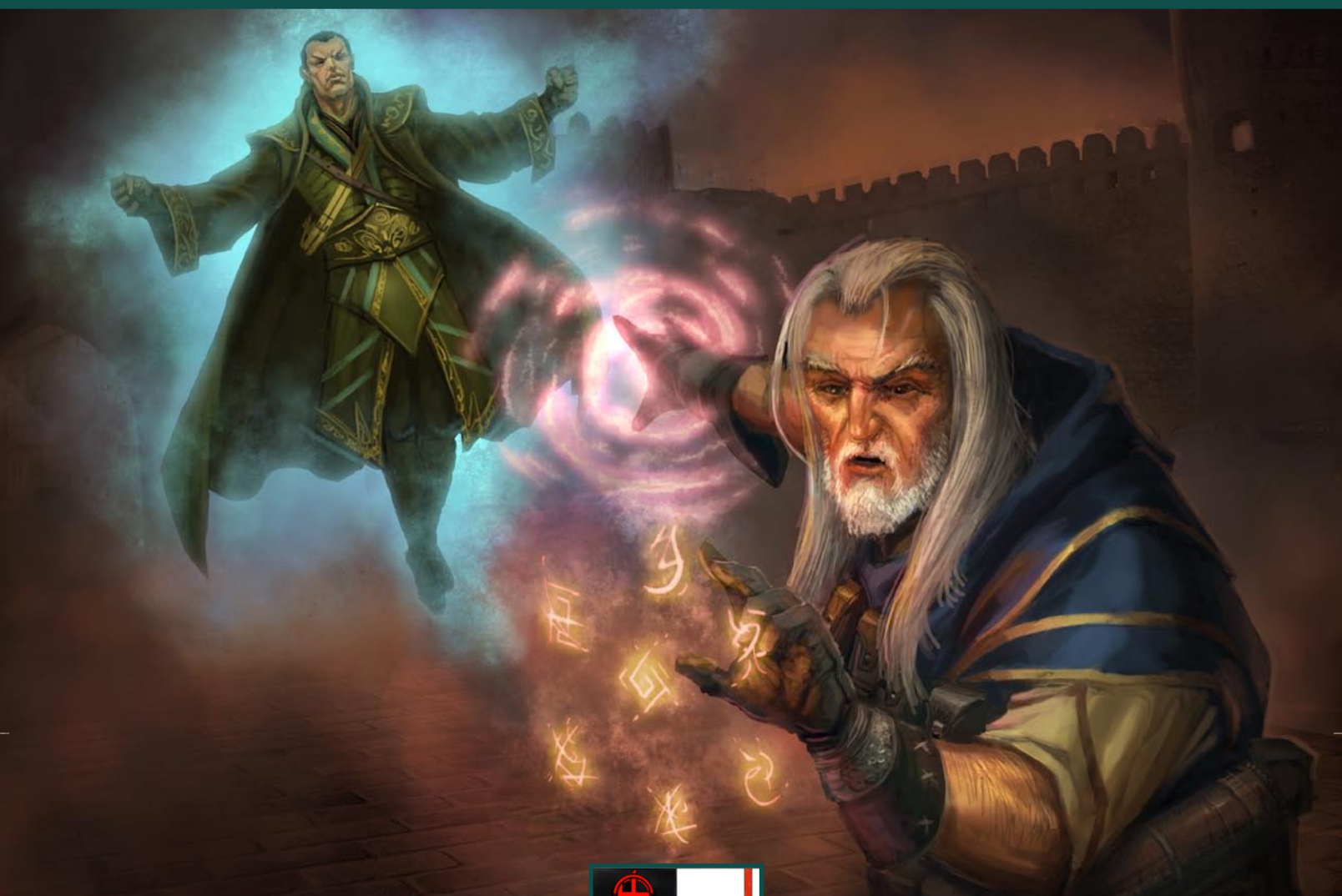
Part of why Freehold has thrived is the fact that Olgran was progressive for his generation; he always treated the Mwangi as equals—paying them the same wage he paid his Chelish ranch hands—and insisted his children do the same. Freehold is still run according to this philosophy by Olgran's great-great-granddaughter, Mindra—though her cousin Salgarth would prefer to see the ranch run more like such businesses in Eleder or Kalabuto, and is trying to maneuver Mindra into giving him control of Freehold.

Port Freedom: Eleder may be the only deepwater port in Sargava capable of receiving the massive ships required to circumnavigate the Eye of Abendego, but that doesn't mean it's the only port in the nation. Situated farther to the south, along the banks of the Korir River delta, Port Freedom may

not be able to accommodate oceangoing vessels due to its extensive maze of sandbars, but neither can cargos of any significant size make their way upriver without enlisting the services of its rivermen and bargemasters. Though a few brave captains risk running the marshes without help, the people of Port Freedom have a chokehold on river trade with Kalabuto—and they aren't afraid to protect that arrangement with violence when necessary.

While Port Freedom is technically ruled by the Grand Custodian, it also has its own local governors: a council of representatives from the various shipping concerns who do business along the river. It's an open secret that the council is controlled by the Rivermen's Guild.

Stark Point: Consisting of a large inn, stable, and general store surrounded by a mud-brick wall, Stark Point is a gathering point for explorers, adventurers, and soldiers from Fort Bandu. Stark Point was originally meant to be a mining community, but when mining dropped off in the area, most colonials moved to Kalabuto, and Stark Point became little more than a general store. Two decades ago, the Sclerizi brothers—Arno, Carlo, Gudo, and Ikhaia—bought the dilapidated store and converted it into a trading post.



ADVENTURING IN SARGAVA

Sargava is still primarily a wild place. As if the hostile tribes of Mwangi weren't enough, Sargava has an ongoing problem with monsters, both intelligent and bestial, that prey upon the jungle forts and scattered communities of the M'neri Plains with alarming frequency, now that the Chelish troops aren't there to keep them at bay. (Of course, to the Mwangi villagers long since used to the region's mysteries and dangers, the fact that the colonials are continually surprised by such things is merely further proof that they don't belong there.)

OPPORTUNITIES IN SARGAVA

With the loss of Chelish military might, the demand for mercenaries in Sargava is at an all-time high. Merchant caravans, ships, and barge crews are almost always hiring guards, and communities near the Bandu Hills and River of Lost Tears sometimes contract “specialists” to contend with hostile natives or aggressive monsters on an as-needed basis. Few of these, however, offer long-term contracts, and adventurers are often better off hiring on with expeditions or contracting as short-term “troubleshooters.” Some opportunities along these lines are listed below.

The Bandu Hills: Beset by the Bandu tribes and underground monsters, the dwarf and gnome mining operations in the Bandu Hills are always looking for more tunnel guards—particularly guards with darkvision. Goblins and kobolds are known to occupy some of the caverns where the miners work, and they are frequently drawn to the sound of dwarves and gnomes chipping away at the walls of nearby tunnels and caves. Raids are sporadic but sudden and brutal, occurring without warning and often leaving scores of miners dead, with no gold or gems left to show for their sacrifice.

Things are not much better on the surface. The Bandu resent the intrusions by the various mining companies, and in return, not all of the entrepreneurs in the hills are respectful of the native population—meaning that the foremen often hire mercenaries not just to protect the caves from the tribes, but to actively drive out or even slaughter troublesome natives. With several companies operating this callously in an area already known for its hostility to outsiders, less aggressive mining concerns are forced to take more and more defensive measures, if only to weather the wrath of Mwangi who cannot tell one group of miners from another.

Barkskin Lake: One curiosity of Sargavan commerce is that every spring, the price of canteens doubles, as adventurers set off by the score into the Bandu Hills in search of legendary Barkskin Lake. There, it’s said, mineral runoff from the streams feeding the lake combines to create a naturally occurring magical liquid that confers upon its imbibers tough, bark-like flesh, duplicating the effects of a *potion of barkskin*. While many of the potions supposedly hailing from that lake were actually crafted according to normal means—or never crafted at all, as many hucksters and traveling merchants are happy to sell fake potions to adventurers fresh off the boat from northern nations—the prevalence and lower price of these potions in late summer suggests that there may actually be something to the legend after all.

Crown’s End: Nearly anything goes in Crown’s End, so work is always available to those who aren’t concerned with the morality of their income. Slave-raiding is dangerous

THE SARGAVA CIRCUIT

A great number of the opportunities in Sargava are seasonal or short-term; that is, the actual job only covers part of the year, or only involves a one-way trip, with no guarantee of being paid to return. Thus, many adventurers making their living in the area have come to follow a kind of cyclical “circuit” of jobs.

For example, starting in Eleder, an adventurer might hire on as a caravan guard, bound for Kalabuto. At Kalabuto, the adventurer could take scouting work in Mzali territory for the Praetor or continue north to Stark Point or Fort Bandu. Once in the Bandu Hills, work is relatively easy to find for anyone willing to mine or guard miners, and once a large enough shipment is carted out of the tunnels, the adventurer could see it safely escorted back to Eleder. While this is just one potential circuit—other adventurers might sign up as part of the merchant marine to accompany goods past the Eye of Abendego and on up to ports in Avistan or northern Garund, or else head off into the Laughing Jungle to help clear land or track down ancient legends—migrating from one pursuit to another is common in Sargava... thus reinforcing the prejudices of those colonials who see adventurers as little better than armed vagabonds.

and dishonorable work, but it pays reasonably well, and Icehand is always looking for enforcers—burly men and women who would be known as “town guards” anywhere else. Anyone willing to crack a few skulls or “disappear” a few troublesome rivals is well advised to seek out employment with Icehand or any of her lieutenants (or their competition). With a proper cruel streak, ambition, and a bit of a survival instinct, the right candidate can go far in Crown’s End.

Eleder: Countless job opportunities await those who seek work in Eleder, but perhaps the two most lucrative are those of caravan guard and merchant marine—goods always need protecting, however they travel. For those who prefer to stay in or around Eleder, however, the Sargavan Guard is always interested in more soldiers and “deputized freelancers”—though the Grand Custodian can’t pay as well for mercenaries as he could in the past. A better choice would be employment as a personal guard for any of the city’s wealthier colonials, while they can still afford such luxuries as bodyguards.

Fort Bandu: The military fort may be garrisoned entirely by Sargavan Guard soldiers, but they can ill afford to send troops to guard every mapping excursion or mining expedition that passes through the Bandu Hills—they can barely cover the wagons that keep them in supplies. Independent explorers and miners are always looking to hire on the odd hand or two, though not necessarily as guards.

THE SARGAVA CHALICE

Though not strictly a work opportunity, the marathon-like footrace known as the Sargava Chalice nevertheless draws adventurers from all over the world to compete in a week-long race spanning parts of the Laughing Jungle, the M'neri Plains, and the Bandu Hills. Armed with only their wits and what items they take the time to craft along the way, such as fire-hardened spears, the contestants must run through trackless jungle, rolling plains, and treacherous mountain cliffs, drinking from streams and killing their food along the way. Though the race has seen several fatal accidents, more competitors arrive every year, vying for a chance to achieve fame and glory in the form of a large cash prize and the engraving of their names on the trophy cup. Any form of cheating, such as cached supplies or assistance from others, is punished severely, and the race's exact starting point and destination are kept secret until the day of the race, yet there's no telling how many disappearances or "accidental" deaths of contestants were the result of foul play. The Sargavan Chalice is not a test undertaken lightly, and both the danger and the sizable entry fee (most of which goes to the winner) are a deterrent to all but the most ambitious woodsmen and athletes.

Expeditions hiring at Fort Bandu usually do so because they have lost one or more members of their team, and they are usually looking for specific skill sets to replace them. The only reliable work here is as a member of the garrison, which involves a 2-year minimum term of service.

Freehold: Of all the places in Sargava run by descendants of the original Chelish colonists, Freehold is the most racially integrated; Mwangi are just as welcome to work here as colonials and are treated just the same. Those with a problem with this arrangement are not welcome, but those who don't judge people by the color of their skin—and who don't mind hard but rewarding work—can always find a place in this ranching community. While Mindra Macini is hands down the boss of the ranch, she not only recognizes when someone knows more about a given subject than she does, but she goes out of her way to get such people working for her. Freehold may be primarily a cattle ranch, but it is also the only major center of civilization for 50 miles in any direction, meaning that when trouble strikes the M'neri Plains, it ultimately comes to Freehold. Mindra likes to be prepared to handle any variety of difficulty that comes along—and if that means having a few seasoned adventurers on hand, she'll pay them well to stick around.

Kalabuto: If Sargava has a primary hot spot for adventure, it is Kalabuto. In addition to its problem with Mzali, Kalabuto is the jumping-off point for countless

expeditions into Yemba territory and points eastward, and the Praetor is always interested in hiring more troops for the border patrols. Perhaps more interestingly to the traditional adventurer, modern Kalabuto is but a facade built over the top of a magnificent ruin that predates the arrival of both the Kalabuta tribe and the Chelish settlers, and it's still only just begun to be explored properly. Subterranean chambers are unearthed on a regular basis, some exposing ancient mysteries and long-lost treasures—and others providing an easy route by which underground horrors can invade the city and threaten its citizenry. Everything from ancient undead to titanic anacondas have risen up from the unknown depths under Kalabuto, and General Alban regularly posts respectable rewards for anyone able to deal with the latest underground menace. Other wealthy patrons are eager to send teams into the city's depths on missions of looting and exploration.

The Mines of Deeptreasure: Widely recognized as the most lucrative mining operation in Sargava's Bandu Hills, the Deeptreasure Mining Company is also the most difficult in which to secure employment. Rumored to be in league with derros or duergar, the company keeps the exact location of its mines a closely guarded secret—leading other Sargavan mining companies to offer huge rewards to anyone who can locate them. These rewards being no real secret, employment with Deeptreasure has become even harder to obtain, and applicants are expected to conduct their interviews while under the effects of the *discern lies* spell; the ones who fail the interrogation are rumored to be bound, blindfolded, and escorted through the mines, only to be deposited, without their gear, on the northern side of the Bandu Hills—in the heart of Bandu territory.

The handful of honest applicants (or well-warded spies) who convince the Deeptreasure foremen of their impeccable credentials can expect to be paid well for doing much the same work as any other mining company guard: protecting the tunnels from subterranean menaces as well as the occasional Bandu raid. However, the Deeptreasure Mining Company also expects guards to defend the location of the mines from its business rivals, even at the cost of bloodshed—preferably the rivals', but all Deeptreasure Mining Company employees, from guards to excavators to geological experts, are expected to do whatever must be done. While getting a position with Deeptreasure is arduous and potentially hazardous, the pay is extremely good, and job openings appear with perhaps a bit more frequency than is comforting to hopeful applicants.

The Mzali Problem: Kalabuto's ongoing skirmishes with the nearby city of Mzali have created a demand for

mercenaries willing to defend the Sargavan city from attacks—or to enter Mzali itself to learn what the mummified Mwangi child-god Walkena is plotting. Although the Kalabuto Regulars guard the city and patrol the river—keeping an eye out for Mzali incursions, inspecting merchant vessels, and arresting the occasional smuggler—it is not in their job description to venture beyond the borders of Sargava, particularly when it comes to infiltrating a city in the heart of enemy territory.

Of course, Commander Ursel, the Praetor of Kalabuto, is not interested in sending inexperienced and unprepared adventurers to their deaths in the Mzali jungles, nor in provoking Walkena via obvious attempts at espionage, and thus he has a rigorous series of questions and tests meant to establish mercenaries' competence in both jungle fighting and infiltration. At the very least, those who wish to venture into Mzali for missions of espionage and sabotage should be prepared to demonstrate that they are capable of either blending in with the locals (by either magical or conventional disguises, if they are not themselves Mwangi), or of remaining undetected during the journey there, the duration of the mission in Mzali, and the journey back. Rogues, rangers, and sorcerers are preferred, and, unless their magical disguises are particularly good, non-humans—especially dwarves, gnomes, and halflings—need not apply.

Port Freedom: While Port Freedom offers numerous opportunities for anyone wanting to make a living the honest, old-fashioned way, its numerous guilds and less savory organizations—particularly the Rivermen's Guild, which holds most of the real power in the town—are on the lookout for employees, particularly the type who aren't too ambitious, can follow orders, and don't spend a lot of time worrying about the legality of their actions.

Stark Point: An outpost far from any other significant settlement or supply depot, Stark Point caters almost exclusively to adventurers and other bold risk-takers, and as a result its common spaces are hotbeds of potential adventure. Rumors flow fast and furious here—someone recently discovered a lost city on par with Kalabuto, a ring of standing stones that grant eerie powers, or a grove of trees



that grow brilliant amber crystals the size of a human—and there's always someone around looking to hire on colleagues or throw in their lot with an existing expedition.

The Stasis Fields: In one of the most monumental discoveries in Sargava's history, adventurers looking for the Mines of Deeptreasure in 4516 AR uncovered what appears to be a vast underground prison populated entirely by armored warriors magically frozen in place. Dubbed "the Stasis Fields," this mysterious cavern complex is a veritable siren call to explorers and adventurers, who must first brave the dangerous mountains in search of the entrance—for though the Fields' existence has been confirmed repeatedly, few part easily with the secret of its exact location. Even once explorers have located the entrance, the prison's lethal warding spells

deter all but the most careful attempts to examine the "cells" up close—let alone explorers' attempts to steal the prisoners' equipment without awakening any of them.

Two main groups are currently hiring for missions to the Stasis Fields, and unsurprisingly, they exist in direct competition with one another. The Pathfinder Society in Sargava is backing a Taldan scholar named Tritian Senyx, while the Ivory Cross has been hired by a Chelish nobleman named Othor Vibius (see pages 4 and 8 for additional details). Vibius has made it clear that he wants to learn the secrets of the Stasis Fields by any means necessary, and he is not interested in either sharing information or hiring expedition members who aren't willing to get their hands a little dirty from time to time. While the Pathfinder Society is less militant in its approach, Venture-Captain Finze in Eleder is no less eager to learn the fields' secrets.

IMPORTS AND EXPORTS

Although local craftsmen can produce some of the weapons, armor, and assorted equipment adventurers employ, a great deal of it has to be shipped in from up north, meaning that the prices are much higher, even before the Grand Custodian's tax.

Non-local exotic weapons, masterwork tools and instruments, special substances and items, non-native animals (including mounts), clothing more expensive than 3 gp, and any item costing more than 50 gp must all be shipped

in, raising the price by 15%. In addition, there is an import tax of 10%, bringing the total cost of such items up to 125% of the standard price. Unfortunately for adventurers trying to offload crafted or looted goods, this markup is rarely beneficial—unless an item is clearly of foreign origin, the selling price is generally still 50% of the normal price, not the increased price at which such items are sold in the shops.

The taxes that help pay Sargava's piratical defenders don't stop with adventuring equipment, either. Common items such as wool, cotton, wheat, flour, spices, and many types of livestock must be imported from Avistan or northern Garund, while various parts of Sargava produce gold, silver, gems, ivory, salt, figs, and pineapples. Anything that enters Sargava is taxed, and anything that leaves Sargava is taxed. Consequently, merchants have a vested interest in keeping their goods safe until they have been delivered and paid for, ensuring that there are always merchant ships and caravans hiring professional brawlers and guides to see them through to their destination.

SMUGGLING

Unsurprisingly, because of all the factors previously mentioned, smuggling is big business in Sargava. Though Crown's End and Port Freedom harbor the majority of such illicit activity—the one handling smuggling from the sea, and the other from inland locations such as Kalabuto—the best profits are to be found in Eleder, along with the highest risks. The Grand Custodian helps pay Sargava's debts by seizing any ships caught carrying contraband or trying to circumvent taxes, yet even so, dozens of ships smuggle goods in and out of Eleder every year, on a smuggling route known as the Sargavan Way.

For most ships coming into Sargava from points north, the safest route is to take the normal shipping lanes far west around the Mediogalti Islands, the Eye of Abendego, and the Shackles, only approaching land again near Senghor, then crossing straight across treacherous Desperation Bay to Eleder, keeping to the known shipping lanes in order to avoid the countless half-hidden shoals and rocky outcroppings that regularly send ships to their doom. For smugglers, however, it's worth the risk to attempt to evade the authorities by cleaving close to the shore and circumnavigating the bay, traveling up past Crown's End and around the edge of the Kaava Lands before cutting across and reconnecting with the shipping lanes off the coast of Senghor's peninsula, safely out of reach of the Sargavan navy. Of course, the Grand Custodian is aware of this practice, and his ships patrol all but the most dangerous routes, steadily pushing the would-be smugglers to more and more extreme measures, frequently leading to shipwrecks and the loss of thousands of pounds of precious cargo—and not a few lives—in the bay's unforgiving waters.

Smuggled goods include anything that is taxed in Sargava—exotic weapons, masterwork tools, and any trade goods not necessary for basic sustenance and survival—and often sell for 110% of the listed price.

SMUGGLER'S SHIV

Although Smuggler's Shiv is the largest of the few islands that dot Desperation Bay, it rarely appears on maps of the region. Lying just outside of the standard travel routes connecting Sargava to northern ports, Smuggler's Shiv earned its name not only because of the cruel, knife-like shape of its northern coastline, but also for the dangers that coastline poses to those who sail too near. Rumors hold that hundreds of ships eager to avoid inspection from Sargava's navy—pirates, adventurers, and the eponymous smugglers—have dashed themselves to splinters after being caught by the deadly currents that surround the island, and that the hateful spirits of dead sailors haunt its shores. Additional tales of cannibals, man-eating lizards, sea scorpions, shark-infested waters, and disease-ridden insects further bolster the island's fearsome reputation, to the point that rumors of buried pirate treasure and mysterious ancient ruins have drawn remarkably few curious thrillseekers. By all accounts from the few failed attempts to colonize the island many years ago, no mystery or treasure is worth enduring the emerald hell of the jungles that choke the island of Smuggler's Shiv.

BUYING NOBILITY

As part of his efforts to generate more revenue for the country's coffers, Baron Utilinus has recently taken to selling noble titles—along with parcels of land which may already be inhabited—to anyone who can afford the price (and the subsequent taxes). Lordships vary in price based on the location of the holdings the would-be noble desires. After paying for the land and the title, the newly ennobled individual—whose new title carries little governmental power and is often a grandiloquent invention of the Baron, with no defined place in the hierarchy—is entitled to collect taxes from anyone living on his land. Of course, that income is itself annually taxed at 10% of its value by the Grand Custodian, and it's the new lord's responsibility to collect from his often resentful and rebellious "subjects."

LANDS AND TITLES

100 Acres of:	Price
Farmland	1,000 gp
Rocky scrub	200 gp
Jungle	500 gp
Dense or isolated jungle	250 gp
Korir River bank	1,250 gp
River of Lost Tears bank	1,000 gp
Coastal	1,500 gp

NEW TRAITS

The following traits provide convenient ways to further customize player characters for a Sargavan campaign, such as the *Serpent Skull Adventure Path*. For more information on how to integrate them into your game, go to paizo.com/traits.

COMBAT TRAITS

These traits are available to all Sargavan characters.

Hill Fighter: You are used to fighting in hilly environments (*Pathfinder RPG Core Rulebook* 427–428). You may run or charge downhill on a steep slope (moving up to your base speed) without making an Acrobatics check to avoid stumbling—but if you travel farther than this distance, the normal rules for steep slopes apply.

Jungle Fighter: You are sure-footed in jungle environments, and your speed may not be reduced to less than 10 feet by difficult terrain in jungles (meaning you may take a 5-foot step in difficult terrain and not provoke an attack of opportunity).

River Fighter: You are used to fighting while swimming. You may swim downstream or cross-current as a charge if you make your Swim DC by 5 or more.

Savanna Hunter: You have been trained to hunt and fight on the open plains since birth. You gain a +1 trait bonus on attacks of opportunity attack rolls made with a shortspear, as well as a +1 racial bonus on Constitution checks to continue running and avoid nonlethal damage from a forced march.

MAGIC TRAITS

This trait is available to all Sargavan characters.

Two-World Magic: You have bridged the gap between the natural magic of the Mwangi peoples and the refined magic of the Chelish colonists. Select one o-level spell from a class spell list other than your own. This spell is a o-level spell on your class spell list (or a 1st-level spell if your class doesn't have o-level spells). For example, if you are a druid, you could select *mage hand* and thereafter prepare it as a o-level druid spell; if you are a sorcerer, you could select *know direction* as a o-level sorcerer spell known.

RACE TRAITS

These traits can be taken by anyone of the listed ethnicity.

Adventurous Explorer (Song'o): You are one of the few Song'o halflings to brave the world outside the Laughing Jungle. When frightened or shaken, you only take a –1 penalty on your rolls instead of –2.

Born to the Water (Ijo): You were born on the shore, and you easily live on and under the water. You gain a +1 bonus on Swim checks and only need to make Swim checks once every 2 hours to avoid fatigue, instead of once each hour.

Colonial Entitlement (Chelish or colonial Sargavan): You are a firm believer in the superiority of your Chelish

heritage, and you cling to your racial and cultural pride. You gain a +2 trait bonus on Intimidate checks against Mwangi.

Colonial Sympathizer (Mwangi): Your behavior is heavily influenced by the Sargavan colonials. You gain a +1 trait bonus on Bluff and Diplomacy checks involving Sargavan colonials and others with this trait.

Assimilated Native (Mwangi): You have adopted the ways of the colonials. As a result, you feel that other, “inferior” races—such as your Mwangi brethren—should obey you as they do the colonials. You gain a +2 trait bonus on Intimidate checks to influence Mwangi natives, but you suffer a –2 on Diplomacy checks to influence them.

Nomadic (Bas'o): You have lived among the Bas'o and know Sargava well. You gain a +1 trait bonus on Knowledge (geography) and Survival checks, and one of these skills (your choice) is always a class skill for you.

Proud Tribesman (Mwangi): You may have to coexist with the colonials, but you don't have to like them. You gain a +2 bonus on checks to Intimidate colonial Sargavans.

Slaver (Ombo): You may never have participated in a single slave raid, but members of other tribes recognize you as Ombo, and they fear and distrust you accordingly. You gain a +2 trait bonus on Intimidate checks to influence non-Ombo Mwangi, but you suffer a –2 penalty on Bluff or Diplomacy checks to influence them.

REGIONAL TRAITS

These traits can be taken by anyone who's spent significant time in the associated region.

Citizen of Eleder: You live and work in Eleder. You gain a +1 trait bonus on all Knowledge (local) and Knowledge (nobility) checks regarding Eleder.

Citizen of Kalabuto: You live and work in Kalabuto. You gain a +1 trait bonus on all Knowledge (local) and Knowledge (history) checks regarding Kalabuto.

Plainsman: You live and work on the M'neri Plains. You gain a +1 trait bonus on all Knowledge (geography) and Survival checks regarding the M'neri Plains.

RELIGION TRAITS

The following traits are open to anyone of the listed faith.

Faithful Arodenite: You worship a dead god, and are skilled at making that sound reasonable. You gain a +1 trait bonus on Diplomacy checks; this bonus increases to +3 if you are dealing with a follower of Aroden or Iomedae.

Spirit Talker: You are a devotee of the shamanistic practices of the Mwangi, having little use for the deities of the colonials. You gain a +1 racial bonus on Will saves against divine spells and spell-like effects employed against you by clerics or paladins of Aroden, Abadar, Iomedae, Gozreh, and Shelyn—but you suffer a –1 penalty on Will saves against divine spells cast by devotees of Mwangi faiths.

COMBAT

SARGAVAN FIGHTING STYLES

Although the Chelish colonials brought centuries of military tradition to Sargava, they have borrowed more from the Mwangi fighting techniques than the Mwangi have picked up from them. The Rhino Charge proved to be devastating to Chelish troops fighting native forces, and more than one colonial patrol has been lost to native ambushes employing the Monkey Lunge and Jaguar Pounce. Below are several new feats employed by both Mwangi warriors and colonial soldiers alike.

ELEPHANT STOMP [COMBAT]

You deliver a crushing blow to downed enemies.

Prerequisites: Str 13, Power Attack, Improved Overrun, base attack bonus +1.

Benefit: When you overrun an opponent and your maneuver check exceeds your opponent's CMD by 5 or more, instead of moving through your opponent's space and knocking her prone, you may stop in the space directly in front of the opponent (or the nearest adjacent space) and make one attack with an unarmed strike or a natural weapon against that opponent as an immediate action.

Normal: When your overrun maneuver check exceeds your opponent's CMD by 5 or more, you move through the target's space and she is knocked prone.

JAGUAR POUNCE [COMBAT]

Your ambushes are especially lethal.

Prerequisites: Base attack bonus +4.

Benefit: When making a charge or using Spring Attack against an opponent who is flat-footed or helpless, you treat your first melee attack against that target as if you had the Improved Critical feat.

MONKEY LUNGE [COMBAT]

You can quickly recover from your lunges, helping you to avoid counterattacks.

Prerequisites: Lunge, Acrobatics 1 rank.

Benefit: As a standard action, you can use the Lunge feat to increase the reach of your melee attacks by 5 feet until the end of your turn, without suffering a penalty to your AC. You cannot use this feat if you carry a medium or heavy load.

Normal: You take a –2 penalty to your AC until your next turn when making a lunge attack.

PIRANHA STRIKE [COMBAT]

You make a combination of quick strikes, sacrificing accuracy for multiple, minor wounds that prove exceptionally deadly.

Prerequisites: Weapon Finesse, base attack bonus +1.

Benefit: When wielding a light weapon, you can choose to take a –1 penalty on all melee attack rolls and combat maneuver checks to gain a +2 bonus on all melee damage rolls. This bonus to damage is halved (–50%) if you are making an attack with an off-hand weapon or secondary natural weapon. When your base attack bonus reaches +4, and for every 4 points thereafter, the penalty increases by –1 and the bonus on damage rolls increases by +2. You must choose to use this feat before the attack roll, and its effects last until your next turn. The bonus damage does not apply to touch attacks or effects that do not deal hit point damage. This feat cannot be used in conjunction with the Power Attack feat.

RHINO CHARGE [COMBAT]

Your charges are both violent and unpredictable.

Prerequisites: Power Attack, Improved Bull Rush, base attack bonus +5.

Benefit: You may ready a charge, though you may only move up to your speed on the charge.

Normal: Charging is a full-round action and allows you to move twice your speed.

KAAVA MUSK

This emerald-colored adhesive is made from animal glands, urine, and other powerful scents that are difficult to wash off. A target splashed with it smells like weak prey to predators. Creatures with the scent ability can detect a marked creature at five times the normal range, note its direction as a free action, pinpoint it when it is within 25 feet, and track it by scent with a +5 bonus on their Survival checks. Immersion in water within 1 round of exposure washes the musk off; otherwise the effect decreases by 1 range increment per day (four times normal range after 1 day, three times normal range after 2 days, and so on) until the creature is again at normal scent levels. One dose of Kaava musk costs 40 gp and weighs 1/2 lb.; the Craft (alchemy) DC to create Kaava musk is 20. For more information on Kaava musk, see page 31.

EQUIPMENT TRICK [COMBAT]

Choose one piece of equipment, such as boots, cloak, rope, shield, or even Kaava musk. You understand how to use that item in combat. For a list of additional equipment tricks, see *Pathfinder Companion: Adventurer's Armory*.

Prerequisite: Base attack bonus +1.

Benefit: You may use any equipment tricks relating to the item if you meet the appropriate trick requirements. If the item would normally be considered an improvised weapon, you may treat it as a normal weapon or an improvised weapon, whichever is more beneficial for you.

Special: You can gain Equipment Trick multiple times. Each time you take the feat, it applies to a new type of equipment.

KAAVA MUSK TRICKS

In addition to the feat, skill, or other requirement listed for each of these tricks, you normally must have the Equipment Trick (Kaava musk) feat to use a trick. You can, however, attempt Kaava musk tricks marked with an asterisk without the Equipment Trick (Kaava musk) feat, but you have a 50% chance of splashing yourself with the musk instead of completing the trick; this failure uses the dose of the musk (and in most cases invalidates what you were planning to use the musk for).

Careful Steps (Nimble Moves or Acrobatics 5 ranks): You can pass through a square splashed with Kaava musk without getting any of it on you.

Fast Flask (Quick Draw): You can draw an easily accessible flask of Kaava musk as a free action rather than a standard action.

Make the Kill (scent ability or scent rage power): You gain a +1 morale bonus on weapon attack and weapon damage rolls when attacking a target marked with Kaava musk.

Musk Blinding (Blinding Critical): When using Kaava musk as a thrown weapon, increase the Fortitude save DC of the blinding critical effect by +5.

Musk Poison (poison use class ability)*: You can apply Kaava musk to a melee or thrown weapon as if it were a poison. This makes your weapon reek in the normal manner. However, the first creature struck by your weapon also gains the musk-stink as if it were splashed by a full container of musk 2 days ago. The struck target can wash off the musk on the next round in the normal manner, but otherwise it continues to stink for 2 more days. Kaava musk applied to small items like ammunition has no effect.

Musk Sickening (Sickening Critical): When using Kaava musk as a thrown weapon, increase the duration of the sickening critical effect by 1 minute.

Reactive Splashing (Improved Disarm)*: When disarming an opponent of a flask of Kaava musk, you can

have the flask break at your opponent's feet, automatically splashing him with the musk.

Splashproof Shield (Shield Focus): If you are using a shield and are hit with Kaava musk, you can make a Reflex save to use the shield to prevent any of the musk from touching you (thus, if you drop the shield, you do not have any of the musk penalties). The DC for this ability is 10 if using a tower shield, 15 for a heavy shield, 20 for a light shield, and 25 for a buckler. You cannot use this trick if you are flat-footed or helpless.

Stink-Fighting (Blind-Fight): Your familiarity with Kaava musk allows you to pinpoint an invisible musk-marked creature with a Perception check at only a -10 penalty rather than the normal -20 penalty.



FAITH

RELIGION IN SARGAVA

When the first Chelish colonists arrived on the shores of what would one day become Sargava, they discovered a multitude of tribes already living in their new home, each with its own religious beliefs and traditions. Most of these involved some form of spirit-worship, though the definition of “spirit” varied considerably from tribe to tribe; creatures from the lower planes were just as likely to be worshiped by the Mwangi as were ancestors or nature spirits.

THE MWANGI CONVERSION

Although some of the more formal Mwangi deities were recognizable as gods familiar to the colonists (albeit under different names, such as the Bonuwat’s combination of Gozreh and Desna into a single entity known as Shimye-Magalla), it offended their Chelish sensibilities that the “savages” did not worship in the same way they did. Though many learned to live and let live, they did little to stop the flood of missionaries into the area, and thus began the Chelish crusade to convert the Mwangi to more “civilized” religions—both in the object of their faith, if necessary, and in the ways they practiced.

The conversion process has had its victories and its setbacks in the generations since; some Mwangi have adopted these new gods with whole hearts, while others have violently opposed the attempts at assimilation. Over time, most missionaries have come to the conclusion that the single most effective method involves demonstrating to the Mwangi that their daily activities are already governed by the colonists’ deities: Desna watches over the nomadic Bes’o in their travels, Abadar ensures fruitful trading, Gorum blesses the Mwangi when they go into battle, and Aroden protects the Mwangi villages and ensures friendly relations with their neighbors.

While the colonials were able to convince many of the Mwangi that their various deities were merely different names for the same beings, they were less successful in getting the Mwangi to give up their traditional means of worshiping those deities. Whereas Chelish ceremonies tended to be sedate and comforting in their routine, the Mwangi were given to singing and dancing in joyous celebrations that could last for hours, and often included feasting and drinking copious amounts of alcohol. Needless to say, when the colonials realized that only a handful of

Mwangi were willing to kneel and pray in proper Chelish fashion, they built separate churches for the Mwangi converts who wanted more exuberant ceremonies.

Perhaps the most difficult thing for Chelish missionaries, though, has been the fact that to this day, while many Mwangi have given up the worship of their traditional spirits in favor of more northern customs, a sizable number have yet to embrace the Chelish names for their new gods. Even after hundreds of years, many Mwangi have simply given the gods new and descriptive names. Aroden, for example, is often “the flying eye” (after his holy symbol), and Iomedae is “the warrior-woman,” with the canon surrounding both having taken on much of the flavor and detail of traditional Mwangi stories. (Certainly few Mwangi devoted to gods like Iomedae are willing to believe that such a brave and noble example of a female warrior chieftain could share the skin of the decadent and largely incompetent colonists.) As a result, though many Mwangi and colonials share the same faith, the divisions between their modes of worship remain strong.

ADAPTING THE FAITH

Even while they attempted to convert the natives to their own religion, many Chelish colonists found it practical to adapt their own religious practices to local conditions as well. Coming from a mainly temperate region, they found the oppressive heat of Sargava a bit overwhelming for midday ceremonies in enclosed buildings—not to mention wearing full sacramental raiment all day. The usual ritual sacrifices—often fruits and animals considered sacred to the god in question and readily available in Cheliix—had to be imported from Avistan, making such ceremonies almost prohibitively expensive. And with the effective growing seasons lasting throughout the year, the religious calendar no longer lined up with the planting and harvesting schedules.

Most of the major religions imported from the north have evolved and adapted to their new homes in Sargava. Below are details on several of the most prominent. For information on the many religions considered native to the region—from the worship of Angazhan to Shimye-Magalla—see *Heart of the Jungle*, the Pathfinder Chronicles supplement detailing the Mwangi Expanse.

Abadar: As a religion devoted to bringing civilization and commerce to the frontiers of Golarion, the worship of Abadar

is perfectly suited to Sargava and has proven surprisingly popular among the Mulaa and Kalabuta tribes. Many see “the wealthy father” as promising deliverance from their lot as second-class citizens to the Chelish colonials—despite the fact that it was Chelish missionaries who originally introduced them to Abadar’s worship.

Abadar’s clerics have had to make adjustments to their style of worship, mainly involving modifying their temples; the traditional thick, stained-glass windows make the chapel particularly uncomfortable when the sun is beating down, so many have replaced them with key-shaped, paneless windows that allow the breeze to waft through. Many clerics themselves also have trimmed down their formal garb considerably, settling for white silk cassocks trimmed with gold.

Aroden: The Chelish colonists brought the worship of Aroden with them, intending to make it the official religion of Sargava, and for many decades it was. As other settlers moved in, they brought new religions—most notably that of Abadar—but Aroden’s worship remained strong until the death of the god in 4606 AR. Although the worship of Iomedae has replaced the church of Aroden elsewhere, many colonials still cling to their old religion and believe that Aroden will one day return to announce that this has all been a test of their faith.

This dichotomy in faith has led to the “old” and “new” churches of Aroden in Sargava. New church clerics believe that Aroden is gone forever, and they have forgone the elaborate raiment of their worship in favor of lighter, less suffocating clothing. Old church clerics believe that they need to return to the original ways and have gone back to wearing the formal attire—though only during ritual observances (which both churches have pragmatically moved to evening hours).

Iomedae: In Sargava, the worship of Iomedae is virtually synonymous with the new church of Aroden, with services being held for both gods at the same time, and with roughly the same emphasis, depending on whose holy day it happens to be. Most of her traditional, old-church adherents are colonials, while the Mwangi have had a significant influence on the new church. Though many colonials in the

new church still balk at the popular Mwangi depiction of Iomedae as a strong and proud tribal warrior, trading her elaborate armor for a stretched-hide shield, there’s no question that the locals’ alteration of her image has done wonders to swell the church’s congregation.

Gozreh and Desna: Extremely popular among the Bonuwat people—and hence the Ijo tribe, living along Sargava’s coast—Gozreh and Desna are in fact worshiped in conjunction here as a uniquely Mwangi deity named Shimye-Magalla. The mythology of this being appears to have developed among the Bonuwat independent of any influence from colonists, and in fact even colonials born in the region have difficulty getting information about the goddess from the tight-lipped locals, a stonewalling that has left numerous priests of Desna and Gozreh curious

and frustrated. It’s generally known that Shimye-Magalla reflects Gozreh’s female aspect—that which matches the capriciousness of the sea—and pairs it with Desna’s love of travel, freedom, and the stars by which the Bonuwat navigate. Beyond this, however, many of the big questions—such as who’s actually granting spells to the goddess’s adherents—continue to go unanswered by outsiders.

Shelyn: Mainly worshiped by the colonials, Shelyn is slowly falling out of favor in Sargava; squeezed from all sides, the colonials can no longer afford the exquisite works of art and lavish ceremonies they once carried out in her name. Eleder’s opulent Grallus Ball, previously held annually to honor Shelyn, has had to be cancelled for the last 2 years because of dwindling funds.

The clerics of Shelyn have had a relatively easy time converting Mwangi to the worship of “the beautiful lady,” but a much harder time getting them to practice conventional methods of worship such as sculpture or painting, let alone convincing them to build temples full of such trappings. Instead, Shelyn-worshipping Mwangi dress in red tunics and keep songbirds as pets and familiars, both practices that the colonials have also adopted as a show of solidarity.



MAGIC

SARGAVAN MAGIC

With their coffers nearly drained, Sargavans have little money to spend on spellcasting. What magic they have is often practical, or a legacy from a wealthier time. Presented here are several new spells and magic items employed by Sargavans to make life a little easier.

APE WALK

School transmutation; **Level** druid 3, ranger 2, sorcerer/wizard 3

Casting Time 1 standard action

Components V, S, M (an ape or monkey paw)

Range touch

Target creature touched

Duration 10 minutes/level

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The subject can climb as well as an ape or monkey, gaining a climb speed of 30 feet and a +8 racial bonus on Climb skill checks. The affected creature must have her hands free to climb in this manner. In addition, as long as she has 10 feet of space in which to make a running start, the subject can make a long jump of up to 10 feet without making an Acrobatics check (an Acrobatics check is still required to jump longer distances).

DEFOLIATE

School necromancy; **Level** druid 2, ranger 1, sorcerer/wizard 2

Casting Time 1 standard action

Components V, S, M (a locust)

Range close (25 ft. + 5 ft./2 levels)

Target or Area see text

Duration instantaneous

Saving Throw none; **Spell Resistance** yes

You hurl a tiny ball of negative energy, destroying plant life either in a line 60 feet long or a 10-foot-radius spread. This effect removes the cover and concealment provided by trees and undergrowth, eliminates the movement penalties associated with undergrowth, and so forth.

You may also target a single plant creature with this spell. You must succeed on a ranged touch attack to hit your target. An affected plant creature takes 2d8 points of damage.

HEATSTROKE

School evocation [fire]; **Level** druid 3, sorcerer/wizard 3

Casting Time 1 standard action

Components V, S, M (a drop of sweat)

Range close (25 ft. + 5 ft./2 levels)

Effect ray

Duration 1 minute/level

Saving Throw Fortitude partial, see text; **Spell Resistance** yes
A wavering red ray projects from your finger. You must succeed on a ranged touch attack with the ray to hit your target.

The ray inflicts 1d4 points of nonlethal damage, causing the target to suffer from heatstroke as its body temperature dramatically increases. Except as noted above, this spell otherwise functions as *ray of exhaustion*.

Characters wearing heavy clothing or armor of any sort take a –4 penalty on their saves.

CLOAK OF THE JUNGLE

Aura faint transmutation; **CL** 3rd

Slot shoulders; **Price** 2,400 gp; **Weight** 1 lb.

DESCRIPTION

When this plain green cloak is worn with the hood drawn up around the head, the wearer can assume the form of a Large tree or shrub, as per the *tree shape* spell. The cloak is usable once per day, and the wearer may remain in tree form for up to 1 hour. The wearer can return to her normal form as a free action.

CONSTRUCTION

Requirements Craft Wondrous Item, *tree shape*; **Cost** 1,200 gp

EXPEDITION PAVILION

Aura faint evocation; **CL** 5th

Slot none; **Price** 6,400 gp; **Weight** 10 lbs.

DESCRIPTION

This ordinary-looking, windowless tent appears to cover only a 10-foot-by-10-foot area, but, inside, it measures a full 30 feet by 30 feet, with a large central area and three small “bedrooms” (separated by curtains) along the back wall. The interior can be lit on command, and can be adjusted from normal darkness as per the spell *light*. Occupants inside the tent cannot be seen, heard, or smelled by creatures outside.

The temperature inside the *expedition pavilion* is 70° F if the exterior temperature is between 0° and 100° F. For every degree the exterior temperature is below 0° or above 100°, the interior temperature decreases or increases, respectively, by 1°. The pavilion also provides protection against the elements, such as rain, dust, and sandstorms. The pavilion withstands any wind of less than hurricane force, but a hurricane (75+ mph wind speed) or greater force destroys it.

SARGAVA, THE LOST COLONY

The pavilion can only be set up once per day, requiring 10 minutes to erect or dismantle. The tent cannot be dismantled while foreign objects are still inside, though if the pavilion is destroyed, any creatures and objects inside immediately spill out.

CONSTRUCTION

Requirements Craft Wondrous Item, *hide from animals*, tiny hut; **Cost** 3,200 gp

JUNGLE BOOTS

Aura faint transmutation; **CL** 3rd

Slot feet; **Price** 6,000 gp; **Weight** 1 lb.

DESCRIPTION

These soft leather boots grant the wearer the ability to move through normal undergrowth without hindrance as if she had the woodland stride ability.

CONSTRUCTION

Requirements Craft Wondrous Item, *longstrider*, woodland stride ability; **Cost** 3,000 gp

MACHETE OF CLEARING

Aura faint necromancy; **CL** 3rd

Slot none; **Price** 5,550 gp (11,550 gp for *animal* or *plant bane*); **Weight** 2 lbs.

DESCRIPTION

This broad, heavy knife is used to chop through thick undergrowth in the jungle. Once per day on command, this +1 *short sword* can cast *defoliate* (see above) to clear vegetation either in a line 60 feet long or in a 10-foot radius spread.

Explorers used to fighting the jungle's dangerous inhabitants sometimes commission *machetes of clearing* with either the *animal bane* or *plant bane* special abilities. Moderate conjuration; **CL** 8th.

CONSTRUCTION

Requirements Craft Magic Arms and Armor, *defoliate* (plus *summon monster I* for *animal* or *plant bane*); **Cost** 2,930 gp (5,930 gp for *animal* or *plant bane*)

MWANGI SPIRIT SHIELD

Aura strong transmutation; **CL** 15th

Slot shield; **Price** 19,393 gp; **Weight** 5 lbs.

DESCRIPTION

This large wood-and-hide shield is similar to other Mwangi shields, but the totem animal painted on the shield's face seems to move when the shield is carried. Crafted by Mwangi shamans to grant its wielder the power of tribal totem spirits, a *Mwangi spirit shield* functions as a +1 *ghost touch light wooden shield*. Once per day on command, the shield can grant its bearer *bull's strength* for 1 minute.

Other versions of the *Mwangi spirit shield* exist; some are known to grant *cat's grace* or *bear's endurance* to their wielders instead of *bull's strength*.

CONSTRUCTION

Requirements Craft Magic Arms and Armor, *bull's strength*, *etherealness*; **Cost** 9,733 gp

STAFF OF SPIRIT-TALKING

Aura moderate divination; **CL** 11th

Slot none; **Price** 39,050 gp; **Weight** 5 lbs.

DESCRIPTION

A Mwangi *staff of spirit-talking* is made of ebony or other dark wood, with the bones of numerous small animals dangling from it. It allows the use of the following spells:

- *speak with animals* (1 charge)
- *speak with plants* (1 charge)
- *command plants* (1 charge)
- *commune with nature* (2 charges)
- *stone tell* (2 charges)

CONSTRUCTION

Requirements Craft Staff, *command plants*, *commune with nature*, *speak with animals*, *speak with plants*, *stone tell*; **Cost** 19,525 gp



SOCIAL

LOCAL HAZARDS

Surviving in Sargava is not the same as surviving in other parts of the world. Sargava is a land of racial and economic tension, strange new plants that can be fatal if eaten, lethal wildlife that lies in wait for the unwary, and enough new and debilitating poisons and diseases to keep an apothecary busy for years. The following are just a few of the common hazards to be found in Sargava—for more information on the perils of adventuring in and around the Mwangi Expanse, see *Pathfinder Chronicles: Heart of the Jungle*.

ENVIRONMENTAL DANGERS

The landscape of Sargava itself is dangerous, just by virtue of its geography, climate, and weather. Being lightly populated, even when factoring in the numerous native villages—which many colonials do not—Sargava's interior is unforgiving, and those who wind up in trouble have little hope of being found by helpful passersby. In addition to powerful thunderstorms and monsoons that can set forests ablaze or transform miles of low prairie to muck, several other endemic or natural features can lay adventurers low.

Bulu-Bulu Trees: Found nowhere else on Golarion, bulu-bulu trees are squat, broad trees, often mistaken for banyan trees (which grow all over Sargava and the Mwangi Expanse). The main difference is the bulu-bulu's fruit, which resembles a kind of wild fig eaten by some local animals. Bulu-bulu fruit, however, is extremely poisonous, and while animals and most Mwangi can tell the two apart, colonials and other foreigners die every year from eating bulu-bulu figs. (Treat as arsenic poisoning, *Pathfinder RPG Core Rulebook* 558.)

Heat Dangers: The southwestern portion of the Bandu Hills is one of the least hospitable regions in Sargava, with temperatures averaging around 110° F during the day in summer, and between 75° and 90° in winter. As with many arid regions, the temperature plunges by as much as 30° at night. At the height of summer, midday temperatures can reach as high as 120° F. Travelers are advised to avoid heavy clothing (and forgo armor, if possible), and to rest during the hottest part of the day—or to make heavy use of *endure elements*, *create water*, and similar spells.

Like the Bandu Hills, the M'neri Plains are very hot, though not quite as scorching. Daytime temperatures range from 90° to 110° in summer but rarely rise above that. In winter, the temperature doesn't fall by more

than about 20°, and at night, the temperature drop can be as slight as only a few degrees. Fortunately, unlike the Bandu Hills, water is more or less plentiful (except in high summer or during the occasional drought), so thirst and dehydration are rarely worries for those who know the area. The jungles, being shady, don't grow as hot as either the hills or the plains, but their dense foliage is good at trapping humidity, making travelers uncomfortable and prone to contracting diseases and funguses.

Mosquito Fever: Mosquitoes are an ever-present irritant in Sargava, and anyone who spends much time there quickly learns to sleep beneath some form of mosquito net or pay the price. (The colonials, always loath to give up any of their Chelish traditions, sometimes rig theirs to resemble ornate canopy beds.) Although the insects themselves are mostly harmless, they do drink blood, and in doing so they provide an easy vector for a wide variety of ailments often collectively referred to as mosquito fever. These ailments can range from minor ailments to fatal afflictions, and though many newcomers scoff at the elaborate protections and garments that best defend the locals from insectile predation (especially near swamps and other large bodies of water), few who've seen grown warriors die from malaria retain their skepticism for long. (Treat mosquito fever as filth fever, or see *Heart of the Jungle* for an extensive list of jungle ailments.)

Navigation: Although visibility in the M'neri Plains is usually excellent (particularly from the tops of some of the larger rises), navigation can be difficult even here; in the empty landscape, landmarks are few and far between. Without a knowledgeable guide, travelers can easily become lost here, eventually dying of thirst or starvation—stories abound of unprepared foreign adventuring companies found dead of exposure just a few miles from well-established settlements. Of course, crossing the trackless jungles and knife-edged ridges of the Bandu Hills is even more difficult. As a result, hiring local guides is always advisable, as even those characters adept at traversing the woods and wilds of Avistan may find themselves at a loss when facing the foreign terrain—and predators—of Sargava's interior.

DANGEROUS ANIMALS

The tropical environment of Sargava is home to numerous exotic animal species, including great apes, crocodiles,

SARGAVA, THE LOST COLONY

elephants, hippopotamuses, hyenas, lions, enormous snakes, and more. Added to this are the region's more magical predators—ettercaps, spriggans, charau-ka, wyverns, and even a few true dragons. While most of these creatures reside far from the more populous settlements, and hence remain creatures of tall tales and expeditionary reports rather than of daily life, a few of the more common (or commonly recognized) threats are presented below.

Army Ants: Swarms of these voracious insects make their homes in the M'neri Plains, building towering nests that can be visible from up to a mile away. While mostly content to forage within their territories, swarms sometimes split up or are forced to vacate their homes by sudden floods. When this happens, huge swarms up to a mile across flood across the savanna, and they have been known to wipe out entire farmsteads. Such swarms are bad enough when composed of standard army ants, but when their less common giant cousins take to the field, humans fall like wheat under their slashing mandibles.

Dinosaurs: Though rare, the creatures of prehistory are very much alive in Sargava and the rest of the Mwangi Expanse. Packs of mid-sized theropods, such as deinonychuses, are occasionally encountered hunting in the plains, and some of the larger herbivores can be found wading through uncharted lakes and marshes in the deep jungles. Recently, reports from the Devil's Cradle area of the Bandu Hills have indicated that increasing numbers of predatory dinosaurs prowl the sun-baked valley, and the Macinis claim to have seen some of these terrifying beasts as far away as their stading at Freehold.

Gnolls: Several primitive gnoll tribes make their homes just west of Fort Bandu, and they sometimes attack the fort or opt for easier pickings at the farms and ranches on the northern M'neri Plains. Reports from Fort Bandu suggest that the gnolls may have formed some sort of alliance with the Bandu tribesmen.

Hobgoblins: Somewhat more advanced than other monstrous humanoids dwelling in Sargava, the hobgoblins appear to have established some sort of military outpost in the Bandu Hills. Though so far they have given the troops at Fort Bandu no trouble, Praetor Sylien feels it is only a matter of time before they decide to flex their muscles.

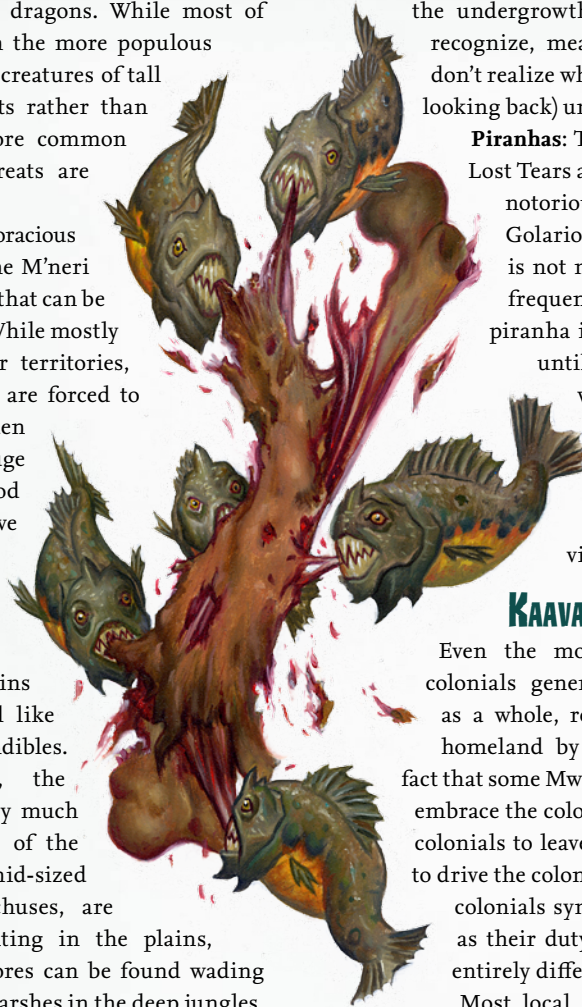
Jungle Basilisks: Sargava is home to a species of basilisk whose natural coloration allows it to blend in with its jungle surroundings. Frequently found lurking in the undergrowth, these creatures are hard to recognize, meaning that their victims often don't realize what they're looking at (and what's looking back) until it's far too late.

Piranhas: The Korir River and the River of Lost Tears are both home to one of the most notorious freshwater fish species in Golarion: the piranha. Singly, a piranha is not much of a threat, and the locals frequently fish for them. Even a school of piranha is not particularly dangerous—until blood enters the water, at which point the piranhas (which can smell blood from several hundred feet away) form into a voracious swarm that rips and tears all the flesh from their victims in a matter of minutes.

KAAVA MUSK

Even the most deluded and ethnocentric colonials generally admit that the Mwangi, as a whole, resent the colonization of their homeland by foreign invaders. Despite the fact that some Mwangi have come to accept or even embrace the colonials, most would prefer for the colonials to leave—and some are actively trying to drive the colonials out. (Of course, whether the colonials sympathize with this fact or see it as their duty to “educate the savages” is an entirely different story.)

Most local efforts—as opposed to Mzali's foreign exertions—to push out colonial forces by force occur along the borders, where small groups of Mwangi agitators can hit colonial encampments or farmsteads and then melt away into the jungle. A favorite local tactic involves a green, strongly scented paste that colonials have come to call “Kaava musk.” Originally developed by jungle tribes as a lure in hunting, the musk is composed of animal glands and glue; it sticks to its target and attracts all kinds of unwanted animal attention—including from predators and those intelligent monsters with keen senses of smell. Using the musk, a Mwangi saboteur can paint part of a settlement and then slip away, leaving the colonials to desperately deal with the stench before they're overrun with wildlife. The best defense against the musk is to douse oneself in an even stronger-smelling perfume or cologne, or to wash it away with copious amounts of water and scrubbing.



COMING NEXT

The furious hordes of the orcs come roaring to life in *Orcs of Golarion*! Feel the blood spray and bones crunch, and hear the lamentations of their victims as the bestial children of the Darklands flood across the land, destroying everything in their path.

THE ORCS ARE COMING!

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EDGE OF THE EMPIRE

On the distant shores of an unexplored tropical continent, brave colonists strive to break with their devil-haunted past and make new lives for themselves in a land of plenty. Yet in fleeing tyranny, these colonists have also imposed their own, and the land's indigenous peoples have greeted the imperialistic settlers with open arms and leveled spears. This is Sargava: a nation on the brink of disaster, surrounded on all sides by pirates, hostile natives, and trackless jungles full of howling beasts and ancient ruins. Through its ports flood ancient treasures beyond imagination, brought forth from the wilderness by the blood and sweat of intrepid explorers. But can the colonists maintain their delicate balance, or will greed and their own deals with the devil see them swept into the sea?

This Pathfinder Companion includes:

- ▶ A complete overview of the colony of Sargava, from its pirate-aided break with Cheliax to the various native peoples, tropical hazards, and daring adventuring companies that influence daily life.
- ▶ Details on the nation's major settlements, including ruined Kalabuto and the staunchly traditional port of Eleder.
- ▶ Adventure sites such as Barkskin Lake, Smuggler's Shiv, and the infamous magical prison known as the Stasis Fields.
- ▶ An overview of religion in Sargava, and how the colonists' faith interacts with that of local tribes.
- ▶ New spells designed to make life in Sargava easier on poorly adapted colonists, as well as combat feats drawn straight from the fighting styles of tribal warriors.
- ▶ New traits to help customize Sargavan characters, both native and colonial.

This player-friendly Pathfinder Companion works best with the Pathfinder Roleplaying Game or the 3.5 version of the world's oldest fantasy roleplaying game. Although easily incorporated into any fantasy world, it is optimized for the Pathfinder Chronicles campaign setting.



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